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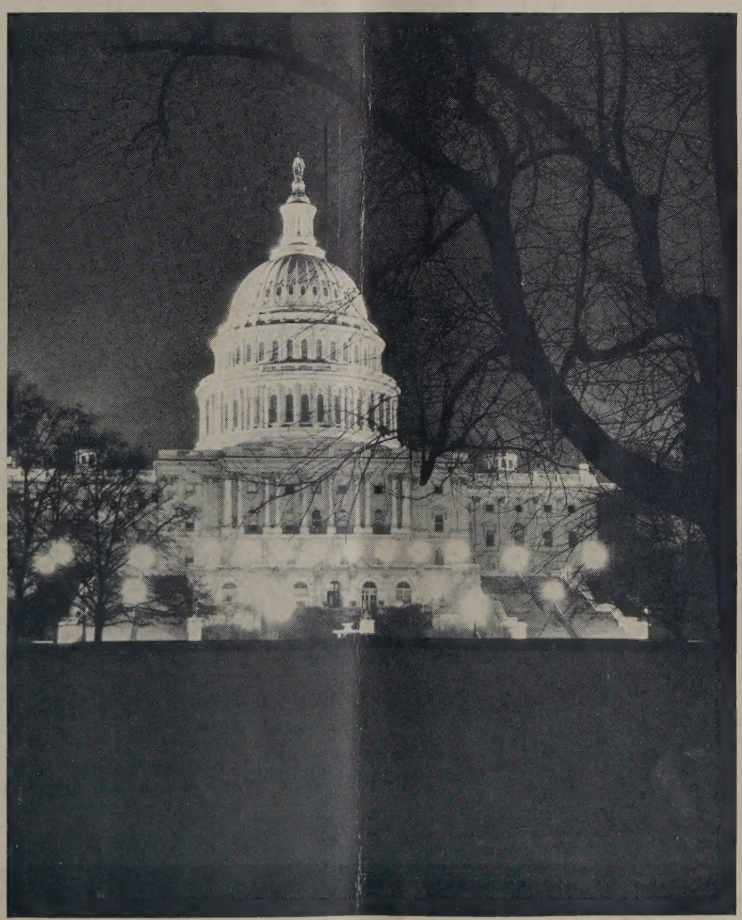

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FEBRUARY, 1929

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INTERNATIONAL JOURNAL OF

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February, 1929 **Vol. V. No. 5**

A Chat with the Editors

It has become almost traditional with us to stress missionary education in February. So you will find a number of articles along that line in this issue.

But it is not so easy to say "This is missionary education, while this is not." Religious education is not fully religious if it does not take account of missions, and the work of missions is not accomplished until it has given its attitudes to the boys and girls of our church schools.

We sent Miss Mary Alice Jones to the office of the Missionary Education Movement in New York to induce them to cooperate in this issue. But she found that no persuasion was necessary! They were more eager to help than we had a right to expect even of missionaries! So here you have that charming and practical article by Mrs. Wagner which Miss Harris secured for us. In a dozen places she just leads you to exclaim, "Why, we could do something like that!" And while she writes of what was done in a vacation school many of her suggestions are just as practical for the Sunday school. Mary Alice also brought back for us an article from Walter Getty on missionary education for young people and to hear Walter tell it, it sounds just like a letter from home.

But we did not want to stop with telling you how to give your pupils missionary education. Most teachers (sh-h- not so loud) need a little education along that line themselves! So we are letting Franklin Cogswell tell about that great movement, the Missionary Education Movement. To most of us this organization is little more than the name "M. E. M.," but Mr. Cogswell makes the whole thing in its big program of service stand right out before our eyes.

For genuine insight into the situation in Asia, let Rajah Manikam and Dr. Barclay lead you to see India and Japan through their own eyes. When Dr. Manikam gave his address at Los Angeles your chairman got so enthused over it, he hurdled three chairs to get to the speaker at the conclusion of the address and demand that he write it up for the *Journal*, so here it is!

We have it on good authority that Dr. Barclay got mixed up with some bandits while he was in China and barely escaped with his life. How thrilling! No wonder he is getting at the very heart of the countries he is visiting. You will await with great interest the following four articles in his series. The next is on China.

And about that new member of the Board of Editors, you will find his picture on page 10. More good things coming, with just enough variety to give it spice. See you next month!

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EDITORIAL

Creeds, or Conduct, or—What?

THE time of year draws near when in a multitude of churches classes of boys and girls will meet in preparation for church membership. Under various names and with widely different conditions these groups will meet for a month or more looking forward usually to Easter and reception into the full membership of the church. The pastor nearly always conducts this class, and it is well that this is the case. There is usually a course of study, planned by the leader or adapted from a book.

A word might be said regarding this course at this time.

In some of these classes the time is spent in setting forth purely theological issues. Why do we believe in God? Is Christ the Divine Son of God? Why do we have a church? These and other similar questions absorb the time of many classes. This is an extreme, in one direction. In other classes the time is occupied with such questions as, Should a Christian read novels, attend the theatre, dance, or marry a Catholic? And this is an extreme in the other direction.

One of these extremes may make Christianity merely a matter of memorized verbal jumbles and the other make it an imposing list of the things a Christian cannot do. Each of these is a caricature.

The most helpful church membership classes are those in which the positive issues of practical Christian life and conduct are used as a point of departure, but so treated that they lead to an experience of God and of Christ.

The true "Pastor's class" is not a finish to Christian living, but a start.

Teaching What We Would Practice

A PASTOR of a small church in a rural community who has just become acquainted with the *Journal*, writes: "This community is shot through and through with petty politics, which has created a spirit of bitterness among the people. In spite of everything we could do, this spirit has gotten into the church and I am greatly worried about it. I wish I could do something to make my church and church school more effective in Christianizing the community life. I am hoping to get some help from your magazine."

Verily, this man is not far from the Kingdom! After all these years of talking about the "life-centered" curriculum of religious education, it is gratifying to find a man who, though he may never have heard of this nice-sounding theory, has grasped its essential idea. Anyone who senses the outstanding need of his community and thinks of his church and church school as being in the business of meeting this need, is on the high road toward building up an effective program of religious teaching.

But what help shall we give this brother? What shall he do to develop a religious education which will unify this community in brotherly love? Here is an opportunity for the wise and the learned to display the results of their erudition! Anyone who reads this paragraph, if he has a practical suggestion to offer, is invited to pass it on to the inquirer through the editorial office. (And perchance, if it be stimulating enough, we will print it.)

What Would the Members in Your Group Say?

THERE were two hundred-five youths personally interviewed by carefully selected teachers in a certain state recently in an effort to find what fundamental moral and religious problems young people are facing, and also the extent to which these young people are receiving help in the solution of their problems. Of the two hundred-five reporting problem experiences, fifty-five were intermediates, eighty seniors, and seventy young people. In addition to recording their problems, they also revealed the extent to which help had been given by teachers, pastors and parents.

Each youth recorded vital problems; the least number was four; the most on any blank was fourteen. Every area of experience in which youth live was covered by the problems suggested. "Should I obey my parents when I know they are wrong?" "I'd like to pray but I don't want to; how can I learn to love to pray?" "I know that the boy to whom I am engaged stole the money to buy my ring, what should I do about it?" are typical questions asked.

Of the two hundred-five young people, forty said they received help from their Sunday school teachers, thirty received some help, *one hundred thirty-five, or two-thirds of the total, received no help.* Thirty-two said they received help from their pastor personally, twenty-nine said they received help from his sermons, one hundred-thirty said they received no help, and fourteen said nothing at all. When asked as to what other sources had provided help, a few mentioned their parents.

Is it fair to say that as leaders, we proceed for one reason or another on the philosophy that since grass is good for the cow, it is also good for the halibut? John and Mary, Bill and Jane, are run through the same groove in the church, the school, and the home without much regard as to their wants, desires, or requirements. And so, we go ahead with a great passion to have a school, and to perfect a great system, remembering occasionally that we need pupils to have a school, and that the school is for the pupils. Often pupils are simply a means to the end. What desires they have are left to crawl on the ground, instead of being lifted onward and upward.

If the pupils in your class were asked to suggest their problems and needs and to indicate what help they had received from you and the class, what would they say?

One of the most significant things in the religious education of youth is now just getting under way here and there. It is the tendency to build the program and the curriculum of youth, not out of books, but out of the discovered needs and interests of the group. The materials issued by a number of denominations and the Christian Quest materials issued cooperatively by all follow this plan. This is but a beginning on a long and promising road.

A Hero of Peace

YOUNG people's and adult classes, in considering the problems of international relations and the outlawry of war, may well give careful study to a modern hero of peace, Salmon O. Levinson, author of the outlawry idea.

Salmon O. Levinson has an office in the heart of our metropolitan Chicago. He was known among his professional friends as a corporation lawyer of great ability. It was his task to bring order into the disorderly affairs of great business concerns—to see that justice was done the debtors and the creditors of great firms gone wrong. And all this in accordance with well recognized rules of legal procedure!

Then came the Great War; and with it came the great disillusionment to Salmon O. Levinson as it did to so many others. But Levinson must have done a little harder thinking than other people on the great problem of war and peace. He began to reason and his train of thought ran something like this. War today is morally wrong, but in our international relations we recognize this fact as a noble sentiment only and nothing more. The legal code of nations has not been affected by its truth. For the State, when it declares war, is a sovereign unit engaged in a sovereign act. It knows no laws or morals which forbid this sovereign act. It says by the very act of declaring war that right or wrong do not enter here. War which is now the sovereign right of nations must submit to the moral pressure of enlightened nations. We must put our moral convictions into tangible form and outlaw the whole war system as a means of settling international disputes. War, already recognized as morally wrong, must now be legally outlawed. War will then be both morally and legally wrong and a criminal act among the nations.

Levinson put his plan into writing. The story is told that he first submitted it to one of America's leading scholars of international affairs and asked him to rewrite it and publish it as his own. He was encouraged to proceed with it himself and it first appeared in print in the *New Republic* on March 9, 1918, entitled "The Legal Status of War."

Since then the outlawry of war idea has found a secure place in international thought. Levinson, its author, has continued to play a most vital though a rather quiet and inconspicuous part in its growth. But he is today a great hero of peace who has helped to revolutionize our thinking in the realm of international relations.

I AM MACEDONIA

For centuries I slumbered on the outskirts of the world's life. I gave warriors and the sires of greater warriors to the world—and I was forgotten again.

Then the day came when an apostle of a new faith dreamed of the conquest of the world, not in the name of the mailed fist, but in the name of his Christ, in his dream his soul saw me and my need, and he heard the call "Come over into Macedonia and help us."

With that dream I became no more a nation or a race of men—I became a symbol.

And as a symbol the centuries have known me since.

Wherever a weary servant of mankind has toiled one day more because of the word, "I cannot eat my crust of bread alone," there have I lived.

Where the hand of pure and self-disciplined virtue has been placed on the brow above the puzzled eyes of confused vice there have I been as a symbol and a call.

Where men have died at the end of the long trail of service in dark and distant lands, they have said, "It was the Macedonian call and I could not fail."

A flame, a dignity, a grandeur, to light the drab color of the common day—all of that am I.

I am Macedonia.

—P. R. H.

Why Not?

SING a song about a train," hopefully responded David. The leader of the beginners' department had asked, "What would you like to sing?" But there were no train songs in the book. So they sang about flowers instead—and a kitty.

Why hasn't someone written a song about a train and dedicated it to all the little boys—surely a majority of all the little boys in America—for whom a train is the most entrancing object in the universe?

Do we hear someone say it would be sacrilege to sing about trains in Sunday school? Was it sacrilege for David's mother to tell him that God is interested in seeing the great trains run? Not if God is as near human life as we teach him to be. Not to anyone who could see David's face light up with new interest in God at mention of His being interested in trains. With him it was not trains which are on trial—they are an accepted fact. It is God who is on trial.

Can we seriously plan to center our curriculum in life and continue to ignore even such seemingly insignificant interests as trains? By no means! Let some writer of songs and stories, then, give us something about a train, even in a Sunday school book. When our boys ask for a song about a train, do not force us to substitute flowers and kittens. We too believe that God loves trains—because so many of his little boys love them!

The Birth of the World

ONE of the wisest things said about a certain late unpleasantness that we speak of with an apology as "the Great War," was said by a statesman of a country that remained on the side-lines. Senor Madariago, a wise and far-seeing Spanish statesman, said:

"The main world event of the twentieth century is the birth of the world. The world did not exist before. There were empires, nations, continents, seas, 'zones' (either of influence or exploitation); there were open doors, and God only knows how drafty they made the earth. But no one knew the world. The world was born in the World War, which, as its name shows, was a world event. And now all men of sense realize that the world once born is going to grow. It is going to claim a right to its own history, its own economics, and its own peace."

One needs to ponder a statement like that to get what it really means. "Its own history"—what will that do for our nationalistic history textbooks? What will it mean for *the world*, as a self-conscious something, to write its own history? "Its own economics"—what would that mean for a high tariff or a free trade policy? "Its own peace"—what would that mean for a British member of Parliament, or a United States Senator who lives, moves, and has his being in thinking up "reservations" to tack onto the next peace treaty that comes down the aisle? What it would mean, we know not, except that it would mean much.

So, also, what would *a world* do to the church and to the teaching of religion? In Paris when war rations did away with the use of perfumes, the rose gardens of Hungary, where attar of roses had been produced for fifty years, went untended and the owners suffered. When facts like these enter into the minds of the public just as the price of corn in Kansas affects the votes of fishermen in Massachusetts, then what will it mean for religious education? When the Christian religion is elevated to the risky height where we must think of it in world terms or not think at all, what will happen to our speeches, our illustrations, our teachings, and our textbooks whose boundaries are those of one nation only? Will they perish, or will we? We will probably be saved from serious confusion by the unfortunate fact that the world is probably not as near its birth as the Senor thinks!

Christian Education

CHRISTIAN EDUCATION is continuous evangelization from the cradle to the grave. We have not yet met an adult Christian who had not had some Christian nurture in childhood or youth. We have heard of a few who have late in life accepted Christ when there was *apparently* no early Christian influence behind this act of commitment. However, testimonies we have personally heard of men reclaimed in missions and evangelistic meetings showed the effect of childhood influences of which the speakers themselves were unaware. It was Christian education (conscious or unconscious) which led up to this.

But that is not the finished work of Christian education. We have never known a converted man who could *keep* his inner peace and joy and his sense of reconciliation with God and fellowship with Christ unless he was a regular student of the Bible and spent much time in quiet prayer alone with God as well as in public worship. Whatever these religious experiences and devotional practices may be called, they are really Christian education. They make possible continuance in His way, growth in Christlikeness, increasing fruitfulness in Christian service. "Religious education" which does not produce these results is neither truly Christian nor truly educational.

All true education is change—reconstruction of experience—growth. Christian education is the removing of the human obstacles of ignorance or laziness or sin so that the Holy Spirit may change us by divine power into new creatures in Christ Jesus who find our true selves by losing ourselves in the task of changing this world into God's Kingdom. It is not instruction so much as reconstruction, not information but transformation, not the acquiring of facts but the receiving of power. The greatest need of the world today is Christian education.

—SAMUEL L. HAMILTON

The Director Again

WILL professional leadership in religious education in the church become more general or has it reached its peak? Many who are looking toward taking training for religious education are vitally interested in the answer to this question.

Rev. Alfred J. Wright, in a study reported by Boston University, has made a contribution toward an answer. Setting as his problem the discovery of the attitudes of ministers toward the employed director, he sent a simple questionnaire to the three hundred ministers enrolled in the office of the Federated Churches of Greater Cleveland and received replies from one hundred thirty-four. Of these one hundred thirty-four ministers Mr. Wright finds that thirty-nine are already working with directors, sixty-eight more are willing to do so, and only four state that they are unwilling to have directors of religious education. He finds also that the attitude toward directors is on the whole favorable. The ministers recognize that there is a specialized work to be done in religious education for which trained leadership is necessary. The drawbacks to employed directors which are mentioned center around the problem of cooperation between director and pastor and between director and congregation, the difficulty of getting the director to see and appreciate the entire church situation, and the problem of translating theory into practice in the concrete situations within the church.

It would seem that the inability to see and appreciate the entire church situation is the most serious of these drawbacks. Religious education is not something which can be confined to a separate compartment of church work. Unless the director is sympathetically interested in the entire program of the church the very work for which he has specialized will suffer by his lack of interest. In their fear of becoming "errand boys" for the pastor, directors have sometimes gone to the extreme of maintaining an aloofness which has broken the bond of sympathy with both pastor and church.

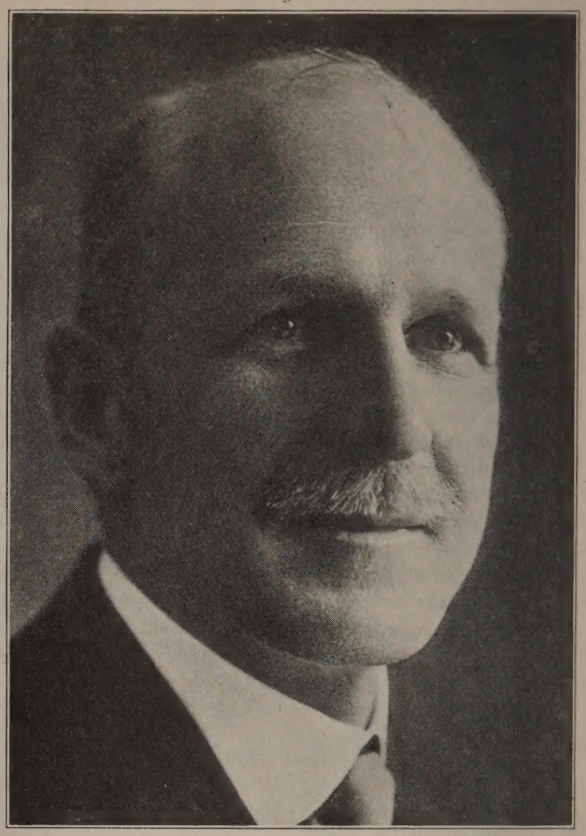
The study discovers that there is a demand for both men and women as directors with the call for young men somewhat louder than that for young women. Salaries are not now high and probably never will be. Professional leadership in religious education must be regarded as an opportunity for service, and not a remunerative profession.

Mr. Wright faced the question also of what may be done in the case of churches which are not able to employ directors. He asked the question, "If your church, in and of itself, is unable to employ a director, would you be willing to unite with another church or group of churches in the undertaking?" Fifty-seven per cent of the ministers stated that they were willing to enter into some plan by which the services of a director might be procured for part of the time on a regional supervision plan. Thus enters again the question of a technic of cooperation among the churches of a community.

We wish that Mr. Wright might have asked at least one further question, namely—to what extent may we look to pastors to fill the function of directors of religious education in the smaller churches? Is it practical to assume that a pastor definitely trained for religious education may himself perform the duties for which directors are employed? Upon the answer to these questions rests the future of religious education in many of our churches.

The Training of Timothy

By CHARLES R. ERDMAN
The Theological Seminary, Princeton, New Jersey



TO those who are engaged in the supremely important sphere of religious education, no short story is of more interest and importance than that of the training of Timothy, the young and trusted friend of the apostle Paul. The message is summarized in a single sentence taken from the last letter which was penned by the apostle and directed to this beloved comrade for whose presence, under the shadow of impending death, the aged prisoner so passionately yearned: "Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Long centuries have passed since this sentence was composed. Conditions of life have changed. New realms of truth have been explored. Teaching has become a science. Modern methods have been adopted to meet the demands of a new day. Nevertheless, in this miniature which has been handed down from apostolic days we can trace the outlines which are essential in Christian nurture.

In the *first* place, for instance, we are reminded that religious education should be begun in the days of earliest childhood. Paul could write to Timothy "that from a babe thou hast known the sacred writings." Some thoughtful persons of the present day advocate a contrary course from that which these words would indicate. They insist that religion is a matter which belongs to mature years. They intimate that the mind of a child should not be warped in any direction by specific religious instruction. They advocate waiting until a youth is old enough to discriminate between conflicting forms of faith and is able to choose a system of belief which accords with his own convictions and his conscious needs.

Most of us, however, accept the method which Paul approved. We believe that in the very earliest and most impressionable years a child should be taught the inspiring outlines of those eternal verities which form the substance of a reasonable faith. We believe it would be well for a child never to remember a time when the love of God was not known, when prayer was not a practice, when praise and worship were not a delight.

We note in the *second* place that the natural sources of religious truth are to be found in the "sacred writings" of Holy Scripture. To Timothy the stately cadences of prophecy and song were as familiar as the accents of his mother's voice. The mighty deeds which the ancient worthies wrought by faith were mingled in his memory with the adventures of boyhood. The precepts of the Holy Law were as truly a part of his childhood days as were the scenes of his native Lystra or the air which he breathed.

So for the youth of today. The sacred writings should still form the text book with which his mind is most familiar. All other compositions should be given a subordinate and a secondary place. The Old Testament which was the Bible that Timothy studied is not to be neglected and overlooked. A wise teacher with true spiritual insight will find these sacred books to be what Paul told Timothy they were, namely, "profitable for teaching, for reproof, for correction, for instruction, which is in righteousness." Much more the New Testament writings are to be regarded as indispensable in religious training; and in both the Old and New, must be pointed out the majestic figure of the Divine Man, and the heart of the child must be turned in reverence and in love toward him in whom all the prophecies are fulfilled and in fellowship with whom life in its completeness is to be found.

Thus, in the *third* place, it is intimated that through a right use of the Scriptures the supreme and ultimate purpose of religious education can be attained. As Paul declares of these sacred writings, they are able to make one "wise unto salvation through faith which is in Christ Jesus." Religious education reaches its goal and climax in imparting Christian faith, in developing Christian character, and in training for Christian life and service. It would seem that some earnest endeavors in this sphere are failing to attain this purpose. The pathetic statement is frequently made that only a fraction of the young people who have attended Christian church schools have become acknowledged followers of Christ. A system of religious education which fails here must be imperfect, defective and incomplete. In the case of Timothy, Paul can refer to the "unfeigned faith" which, he declares, "dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also."

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The Need of Native Religious Educational Material in India*

By Professor Rajah B. Manikam
of Madras, India

THE strong currents of an awakened national consciousness of India have not left untouched even the Christian church and its community. Smarting for a long time under the well-merited criticism of being a denationalized group, alien to the soil, the Indian Christian community is putting up a great struggle today to become indigenous to the land.

A casual foreign visitor to an average Sunday school in India, will not fail to note how closely, even in details of music, architecture, and modes of worship, it resembles the Sunday schools of Europe and America. The only difference is the language used in worship and instruction. One would hear us sing, in our language, but to Western music, "A Mighty Fortress Is Our God." The singing may sound mighty, but it is not Western music, since most oftentimes the flats are turned into sharps and sharps into flats. Though Western music is primarily built upon the Indian notes of music (a fact that only a few know), it has developed along lines of harmony, while the Indian music has been only along lines of melody or "Ragas." Hence one strongly questions the infliction of Western music on the Indian Christian community. Moreover, to a non-Christian in India, such church music is more a detraction than an attraction, and he passes by, while perhaps he may have been induced to come in, if the music had been such that he understood. Again a Hindu misses in a church the architectural beauty and carvings which abound in a Hindu temple. Instead of rich and intricate designs, one is confronted with monotonous plainness everywhere. Likewise are the modes of worship all of which are imported from abroad. These three, music, art, and modes of worship, which are, after all, the externals of Christianity, are not even today, with noble exceptions here and there, native to the soil. Should one wonder then, if the Christians of India, are chastised as being denationalized, and for that very reason, looked down upon by the ever increasing ranks of nationalists?

We are reminded of a story and an experience. The story is that which Dr. Gilkey of Chicago loves to tell—of a little boy running to his mother crying, "Mother, Isaac tells me that Jesus was a Jew but I thought he was a Presbyterian." The experience is similar to this story. A boy in India, born in a Christian family and brought up in missionary environment, once asked his Sunday school teacher if Jesus in heaven wore neckties and shoes, and chewed gum ceaselessly. It so happened that the missionary in charge of that boarding school was an American. Is there danger of India forgetting that Jesus was an Oriental?

Time and again, observers from abroad, and Indian Christian leaders have stressed the need of making religious education in India indigenous. The editor of the *Indian Christian Review* wrote on April 1923, "The foreign missionaries tried to give us what they thought honestly to be the best for us, without seriously considering that we are Indians with many centuries of social traditions behind us. With the best intention in the world, the missionaries have in a sense been instrumental in doing us the greatest harm." The editor of the *Christian Patriot* wrote in March 1925, "Therefore to awaken in the people an enthusiasm for the deep and passionate aspirations after the god of Manikavasagar (and others) is an important part of religious education in India. In their measure and with the light granted unto them in the dim ages in which they lived, those sages are worthy of a place not beneath the great saints and prophets of the Old Testament." It must be admitted very frankly that carried away by the powerful urge of nationalism, some have advocated doing away with the Old Testament, and replacing it by Gita and some Upanishads. The pendulum has swung to an extreme. Other less zealous souls have advocated only the incorporation of passages of moral import, from non-Christian scriptures, into the Lesson Courses. Whether all of us would go the full way with many of these leaders of thought or not, it is certain that the need for creating indigenous lesson courses and material remains.

The task of creating such a literature is not an easy one. In a country like India, we meet with two very great obstacles. One is the illiteracy of the people, and among those literate, the presence of many languages. Much has been made of this objection. Though it is admitted that masses and masses of people in India cannot read or write, yet, we should like to point out that when it concerns the Indian Christian community, the obstacle is not unsurmountable. Thanks to missions, the Christians of India, proportionately speaking, are three times more literate than the Hindus, and four times more than the Mohammedans. However, the sad fact remains that only one in six of the Christians of India knows how to read or write. Hence, the production of indigenous Lesson Courses at a tremendous cost, will be of benefit to a very limited few. The other obstacle is the great poverty of the masses. It is said that the Bible is the best seller. Yet, only a few of the limited literates of the Indian Christian community can afford to buy the indigenous Lesson Courses. In this connection, let us frankly and boldly state, that the publishing concerns of foreign missions should never aim to make money through the production of such literature. In India, a Tamil Bible sells for forty-six cents, which is nearly three days' wages of a skilled laborer or a school teacher!! The indigenous religious material should be accessible to the rank and file of the Christian community, if it is to bear any results, and this necessitates subsidizing the production of such litera-

*An address delivered by the writer at the Preconvention Conference of the World Sunday School Officials held at Los Angeles, Calif., July 9, 1928.

ture very heavily, and cutting down the profit of publishing concerns very considerably.

Because of these handicaps, we would further offer the following suggestions.

In creating indigenous religious material, one must not forget that the Bible is an oriental book, and hence its setting, its parables, its allegories, and its categories of thought are, in a large measure, indigenous to India. Hence in the "Note Reparation," on the Lesson Courses, we may freely draw upon the illustrations, anecdotes, habits, and customs of the land and aim to make it as native to the land as possible. Colored Bible picture cards, Bible picture scrolls, and life problem Indian cuts should be produced and advantageously used in the work. Color appeals more strongly to an oriental than to an occidental. The task of making the Bible live in pictures is an urgent one. Some places have tried religious dramatics and project-assignments very, very successfully. We remember vividly our acting the story of the Good Samaritan, when one of the boys became the beast on which we rode, and one of the sheds in the mission compound became the inn. Project-assignments dealing with the needs of the community grip the interest of Sunday school scholars. Magic lanterns and sometimes even motion pictures can be more profitably used in the work than before. Among a mass of people, mostly illiterate, the eye takes in more than the ear.

THERE are in India quite a few agencies at present, engaged in this work of producing Christian literature, and some, even indigenous religious material. First mention must of course be made of the Christian Literature Society of India with its branches at five large cities of the Indian Empire. Progressive missionary bodies are today awake, and are doing their best to meet the need. An active committee on Christian literature for women and children was formed in 1912, and has been very effective in its work. Magazines like *The Treasure Chest*, with attractive illustrations, reach a million boys and girls in India. In 1925, this magazine was printed in five different languages of India. There is a great need for many more of such magazines. Last, but not least, there is the India Sunday School Union, working efficiently under the secretaryship of Mr. E. A. Annett. St. Andrews Teacher Training Institution was opened on January 1, 1927, with the main object of training leaders and teachers in religious education. A lady Sunday school missionary for India, in the person of Miss E. C. Ferguson, entered into her new sphere of work on January 1, 1928. Hence, though we feel today the needs of the field in India very keenly, we have reasons to thank our Father in Heaven for what has been accomplished in His Holy Name so far. A great future awaits us in India in religious education. If it is to enrich and direct experience, it must be directly related to the experience of the people of India. It must provide some basis for social shared experience. It must put forward an organized, consistent, forward-moving social and religious experience of abiding value. In other words, the most successful material in religious education is that which is indigenous. To produce this, is your task and ours. It is here where the nationals of India could contribute much, while the foreign missionary can only assist and cooperate. India is more fortunate than some other countries in having available well-trained and experienced nationals, whose

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New Director of Leadership Training

DR. FORREST L. KNAPP has been appointed Director of Leadership Training on the International Council staff to succeed Dr. H. Shelton Smith, who has accepted a position as a professor of religious education in Teachers College, Columbia University. Dr. Knapp took up his duties on January 7.

The new Director of Leadership Training was born in the San Luis Valley, Colorado, thirty years ago, where his parents were homesteaders in the early days of that state's history. He received his elementary education in a country school and his high school education at Fort Collins, Colorado.

Finishing his high school education in 1917, Dr. Knapp entered Colorado Agricultural College and took a course in electrical engineering, receiving the degree of B. S. in 1921. While in college he was active in various student Christian activities.

Dr. Knapp entered Yale Divinity School in the fall of 1921 from which he was graduated in 1924, receiving the degree of B. D. in Religious Education. He earned his way through Yale by tutoring in mathematics and physics, and teaching in night schools. From 1924–1927 he was Director of Religious Education of the United Congregational Church of Bridgeport, Connecticut, of which Dr. William Horace Day is pastor. During these three years he continued his work at Yale, from which he received his Ph. D. degree in 1927. That fall he became Superintendent of Religious Education for the Federated Churches of Cleveland, Ohio, which position he has held up to the time he resigned to accept the position on the International staff.

Dr. Knapp is highly commended by those who know him intimately both as a student and for the work he has done in religious education. His friends are confident that he will maintain the high standards of the department and render most valuable service.

Annual Meeting of the Council

The meetings to be held in connection with the annual meeting of the International Council in February 1929 are scheduled as follows:

February 6—Conference on Vacation and Weekday Church Schools.

February 7, 8, 9—Meetings of the Professional Advisory Sections.

February 11—Meeting of the Central Committee of the Educational Commission.

February 12—Meeting of the Educational Commission.

February 12, Evening—Meeting of the Board of Trustees.

February 13, 14—Annual Meeting of the International Council.

All meetings will be held at the Hotel Sherman, Chicago, Illinois. Those planning to attend should make their own hotel reservations. Single room with bath, $3.00 and upwards; double room with bath, $5.00 and upwards. Minimum rate will be granted to all who request it.

Meeting of the Educational Commission

THE first meeting of the new Educational Commission was held in Cleveland, Ohio, on December 13 and 14, 1928. The Commission was formed by the merging of the International Lesson Committee and the Committee on Education.

The International Sunday School Lesson Committee was organized by the International Sunday School Association at its convention in Indianapolis in 1872. The committee selected and organized lesson material for one uniform Bible lesson for each Sunday of the year to be used throughout the world by pupils of all ages. In 1908 graded lessons for the elementary grades were also prepared in addition to the uniform lessons. In 1914 the Lesson Committee was reorganized and each denomination having a lesson or curriculum committee was given direct representation upon it. In 1922 a Sub-committee on International Curriculum was created to make a study of the whole curriculum field.

When the International Council of Religious Education was established in 1922 by the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations, it was agreed that the International Lesson Committee should be recognized as a committee of the Council, having as its functions "the construction of curricula for the various age groups in the educational program of the local church, including the Sunday school, and various forms of weekday and vacation religious education, and also investigation and research in the above field." To the Committee on Education was given the function of representing the International Council of Religious Education "in investigation, research, and the formulation of educational policies and program."

It soon became evident that the functions of the two committees seriously overlapped, since, in accordance with modern educational procedure it is quite impossible to differentiate between educational programs and curricula. This overlapping brought about the harmonious merging of these two principal committees of the Council into the Educational Commission, which was approved by the International Council at its annual meeting in February, 1928, and ratified by the International Lesson Committee at its annual meeting in April, 1928.

The Commission is composed of seventy-seven regular members and sixteen consulting members appointed by the respective professional advisory sections. Fifty of the regular members are appointed directly by thirty-two cooperating denominations having lesson or curriculum committees; twenty members are appointed at large by the International Council because of special fitness; and the members of the International Council Staff are ex officio members. There was a large attendance at the first meeting of the Commission, ninety per cent of the entire membership being present, or represented by proxies, which indicates the interest shown in the newly formed Commission. The first meeting was opened by a very appropriate and impressive worship service prepared for the occasion by Dr. R. A. Hiltz, representing the Church of England in Canada.

The Commission was organized by the election of Dr. Harold McAfee Robinson as Chairman; Dr. R. A. Hiltz, Vice Chairman; and Miss Edith P. Rea, Secretary. The committees of the Lesson Committee and of the Committee on Education were re-constituted as committees of the Commission. It was decided that the functions of the Committee on International Curriculum should be taken over by a Central Committee working with and through the other committees of the Commission. It is provided that the chairman of each of the committees of the Commission shall be a member of the Central Committee, together with other members selected because of special fitness.

Probably the most significant thing in connection with this first meeting of the new Educational Commission was the fine spirit of harmony and cooperation manifested throughout the meetings of the Commission and its committees. The Commission will hold its next meeting in Chicago on February 12, 1929.

Let us pray for the work of the Educational Commission

LEADER: With God is wisdom and might;

ALL: He shall give counsel and understanding.

LEADER: O Lord, Who by Thy holy Apostle hath taught us to do all things in the Name of the Lord Jesus and to Thy glory; give Thy blessing, we pray Thee to this Educational Commission, now about to begin its work, that we, its members, may act in faith and do what we have to do as to the Lord, and not unto men. All our powers of body and mind are Thine, and we would fain devote them to Thy service. Sanctify them and the work in which we are engaged; let us not be slothful, but fervent in spirit; and do Thou, O Lord, so bless our efforts that they may bring forth in us the fruit of true wisdom. Strengthen the faculties of our minds, and dispose us to exert them for Thy glory and for the furtherance of Thy Kingdom. Save us from all pride and vanity and reliance upon our own power and wisdom. Teach us to seek after truth, and enable us to gain it; while we know earthy things, may we know Thee, and be known by Thee, that we may be Thine in body and spirit, in all our work and undertakings; through Jesus Christ.

ALL: Lord, hear our prayer for Christ, our Saviour's sake.

. . . .

Let us pray for unity

LEADER: Behold, how good and joyful a thing it is, brethren,

ALL: To dwell together in unity.

LEADER: O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith, and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

. . . .

LEADER: May the blessing of God Almighty, the Father, the Son, and the Holy Spirit, rest upon us and upon all our work to be done in His name; May He give us light to guide us, courage to support us, and love to unite us, now and forevermore. Amen.

The above prayers were a part of the service of worship prepared by Dr. Hiltz and participated in by the members of the Educational Commission at their first meeting in Cleveland, December 13, 1928.

Recent Progress of Religious Education in Japan

By WADE CRAWFORD BARCLAY*

RELIGIOUS education has seldom had in any nation or century a more significant opportunity than confronts it today in this most alert, enterprising, and aggressive nation of the Orient—Japan.

In 1868, but little more than a half century ago, Japan resolved to become an educated nation. By a complete reversal of social and political policy, in itself one of the most remarkable incidents of modern times, the nation determined that knowledge should be sought throughout the whole world and that an educational system should be developed making provision for the complete education of every child in the Empire. In the few decades that have intervened this determination has been carried out with an energy and thoroughness that compels respect and admiration. The youth of Japan have studied in most of the great universities of the world. They have penetrated every quarter of the globe in their eager effort to develop intelligence and perfect skill. They have returned to their own land to apply their learning, and to open opportunities for education at home equal to those that they have enjoyed abroad. The record of what has been accomplished, considering the brevity of time that has elapsed, is almost unbelievable. Japan today has a system of education that actually makes provision for the primary education of every Japanese child.

The fundamental principles of the national system of education are that education shall be universal; that all class distinctions of feudal times shall be done away with; that without distinction of sex, birth, occupation, or property all children shall receive an elementary education; and that in secondary and higher education opportunity shall be provided for all according to capacity. To make this ideal effective, in 1873, by legislative enactment, attendance upon elementary schools was made compulsory. Beginning with 1886 this law has been universally enforced. To make enforcement more possible, beginning in 1901, elementary education has been made free. For more than ten years the attendance of children upon the elementary schools has averaged 98% of those of elementary school age. The wide range of educational opportunity is noteworthy. There are not only departments of law, politics, medicine, commerce, engineering, and literature but also vocational schools for nurses, sewing-girls, carpenters, blacksmiths, and even masseurs.

Increasing attention has been given in more recent decades to secondary education and higher education. Japan now has 16,000 vocational schools attended by 1,200,000 young people. She has 500 middle schools (high schools) for boys with 300,000 pupils enrolled. She has 540 girls' high schools with an attendance of 250,000. She has 170 government and private institutions of college grade open to young men, with an attendance of 95,000; and 21 college grade institutions for young women with 12,000 in attendance. There are now 6 Imperial Universities (not counting that recently established by the Japanese government in Korea). In addition there are four medical universities and one university of commerce. These eleven universities enrol 16,000 students. Supplementing this list there are 25 institutions under private control, recognized by the government as universities, with 16,500 students, and yet other 15 private institutions conforming more or less closely to university standard requirements with 8,500 students. The capacity of these many institutions is taxed to the limit, and so eager for education are the youth of Japan that, in spite of poverty and high tuition, that for practically every secondary school of standing *there are from two to fifteen applicants for admission by competitive examination for every one that can be admitted.*

By Ewing Galloway, N. Y.

A HAPPY JAPANESE MOTHER AND BABY

IT IS only with this background of educational policy and achievement in mind that the present day opportunity of religious education in Japan can be realized. For in recent years, after half a century of phenomenal effort in behalf of state education, discerning leaders of the national life of Japan are more and more clearly recognizing that there can be no complete education with religion ignored. This tendency is revealed in various ways. Christian schools under mission auspices have uniformly received friendly treatment from the Japanese government and not infrequently have been the recipients of special marks of appreciation. But during recent years officials of the national department of education, and of other departments of the Government, have shown a

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disposition to come to a fuller understanding of and cultivate an intimacy with the spirit, motivation, and method of Christian education. Their reasons are very frankly and freely stated. Morals (ethics) are taught in the public schools by direct, formal, content-centered methods. The subject is unpopular with the students, and by the teachers and school authorities admitted to be ineffective. It is commonly alluded to as "dry bone" teaching. Ways are sought of imparting vitality to moral instruction, of connecting it with life, of making it dynamic. A need is felt for the moral sanctions offered by the Christian religion.

Again, there is an increasing concern among national leaders with regard to the prevalence of graft, bribery, and fraud among educated men, officials of national and provincial governments, and men in business life. They recognize that by this practical test the teaching of morals, as practised, is not as effective as it should be. Yet again, there is a deep concern, amounting in many cases to fear, of extreme left wing social radicalism. Leninism of a pronounced type, infused with atheism, has had a vigorous promoter in Fukumoto, who has attracted many followers among students. Hundreds of pamphlets on Marxianism have been published within the past two years. A cheap Japanese edition of *Das Kapital* by Marx sold 60,000 copies within the first month following publication. In 1926, a secret branch of the Third International was organized. Its spread caused alarm in the Government and more than one thousand young men of whom many were found to be students of Government universities were placed under arrest. Professor T. Fukuda of Tokyo Commercial University is quoted by Kagawa as declaring that the young men of Japan "have lost their compass, their sense of direction," and attributes this fact to a lack of teaching religion in the schools. Frequently in public addresses, educational conferences, and written statements public educators are expressing themselves to this effect. About two years ago at a conference of public school principals in Tokyo there occurred a prolonged and intense discussion of the necessity of "cultivating religious beliefs among school children." The conference passed a resolution to the effect that teachers should give more attention to the study of religion and that more religious materials should be included in public school textbooks and courses. Again, a year ago, a like resolution was passed at a similar conference. One declaration of the resolution was that the existing problem could only be solved through cooperation with religious leaders. Last year a group of public school educators in Okayama formally invited Mr. K. Kitoku, Secretary of the National Sunday School Association of Japan, to give a series of lectures before their organization on "Developments in Religious Education in Western Nations." It is becoming a common thing for Christian leaders to be asked to address student groups on religion, and often the specific request is made that the address shall be on the Christian religion. Another manifestation of the same tendency is seen in the changed attitude, both of leaders and of the people in general, toward Christian Sunday schools. Where, formerly only opposition existed there is now friendliness.

By Ewing Galloway, N. Y.

THE OLD AND THE NEW IN TOKYO

The organization of Sunday schools is encouraged. The opposition of parents, who themselves are not Christians, to the attendance of their children is breaking down and in many cases the children are encouraged by their parents to attend Sunday school. One of the most prominent of the missionaries in Japan, who has resided in the country for more than forty years, said to me in a personal interview: "One of the greatest Christian opportunities ever offered in the history of the world is right here in Japan today. Japan has compulsory education; Japan believes in education; Japan was never so favorable to the Sunday school."

TURNING to specific achievements in the Sunday school field, mention should be made of the publication of a closely graded series of lessons covering eleven years. The series embraces beginners, two years; primary, three years; junior, three years; intermediate, three years. These graded courses are a free adaption of the International Closely Graded Series as published in the United States, with some material adapted from the Completely Graded Series (Scribners) and the Constructive Bible Series (University of Chicago). Illustrative material has been drawn from oriental life and in the third year of the intermediate course, which is largely biographical, six Japanese characters are studied. It is a noteworthy fact that all of the eleven units have been written by Japanese, some fifteen different persons having had part in the writing. Most of the elementary courses were written by women. Unfortunately, owing chiefly to lack of funds for publication,

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A Look Ahead with the Missionary Education Movement

By Franklin D. Cogswell*

READERS of the *International Journal of Religious Education* who think of the Missionary Education Movement as an interdenominational agency of the home and foreign mission boards only for the cultivation of missionary interest in the churches will be interested to know of some recent developments that have taken place which extend considerably the range of its work. While it is true that the Movement was founded and carried on for many years by the mission boards alone, the increasing realization that the missionary idea is of the essence of Christianity and that it should have a central place in all Christian training has led a number of general boards of Christian education to establish their own departments of missionary education and to make provision by close cooperation with the denominational mission boards. The basis of organization of the Missionary Education Movement has been correspondingly broadened to include representation of such departments. Seventeen denominations with a total of thirty-five boards and missionary education departments compose its membership and contribute to its support while its product and service are used by nearly all of the religious bodies of the United States and Canada.

To many people the Missionary Education Movement is but a name. Few have realized how closely it is integrated with all the missionary work of the denominations. We have asked the educational secretary to tell the readers of the Journal something about the far reaching activities of this organization. You will be thrilled with the look ahead which Mr. Cogswell gives you.

—The Board of Editors

The Movement forms a center where the denominational officers responsible for missionary education can meet for fellowship and for counsel regarding their common tasks and where they can keep in touch with other national and international missionary and educational bodies. Together these officers are carrying on a varied program of work that can be done better and more economically by joint effort than if each body were to undertake to meet the same needs with its own resources. The major phases of this program are the production of literature and the training of missionary education leaders for the local church. In the latter field there are several new developments and it may be considered first.

WITHIN the past year Rev. Walter Getty, formerly Young People's Secretary of the Committee of Publication and Sabbath School Work of the Presbyterian Church in the U. S., has been called to the Movement's staff as its Secretary of Leadership Training and Promotion. For the first time in a number of years the full time of a secretary is thus made available for the development of the leadership training side of the work. Four interdenominational conferences on missionary education will be held in 1929 under the auspices of territorial committees affiliated to the Missionary Education Movement as follows:

Blue Ridge, North Carolina, June 25–July 5
Silver Bay-on-Lake George, N.Y., June 28–July 9
Asilomar, California, July 8–16
Seabeck, Washington, July 20–30

Certificates in missionary education are issued to members of these conferences who complete a specified series of courses. The International Council of Religious Education also grants credits toward International diplomas for a number of the courses in these conferences and negotiations are now in progress which it is hoped will result in a considerable increase in the number of courses receiving such credit in the conferences of 1929. On the request of the International Council, the Missionary Education Movement has helped to provide the leadership for certain courses of missionary character in the International's summer schools of religious education. It is hoped that in 1929 the Movement will be able to meet the International Council's additional request for cooperation in securing leaders for the Older Boys and Girls Camps. During the year representatives of the Movement and of the International Council have been exploring together various aspects of the Standard Leadership Training Curriculum with a view to making increased provision for missionary training as an integral part of the whole plan.

THE literature program of the Movement for 1929 provides a number of new materials that are needed for the expanding curriculum of religious education. Readers of the *International Journal* have heard many times in the past year of the Jerusalem meeting of the International Missionary Council which was held last Easter and they have realized how great its significance has been for the world-wide enterprise of Christianity. In order to interpret more widely the studies and discussions of this great gathering there has been prepared for publication in the spring a series of foreign mission courses on the general theme, "The World Mission of Christianity."

For adult groups there are two courses. Bishop Francis J. McConnell, who attended the Jerusalem meeting as one of the thirty-five representatives from North America, has written a book on the newer aspects of Christian missions—a prophetic book which will stimulate thinking and discussion in hundreds of groups of the more thoughtful church leaders. Bishop McConnell's book is in no sense a report of the Jerusalem Meeting but rather an interpretation of what our Christian world task is in the light of the facts that were presented at Jerusalem. Then for popular use among the great number of church people who will want to know something of the Jerusalem meeting itself there is offered for general reading a short graphic report by Basil Mathews, entitled *Roads to the City of God*. This book will furnish the background for a simple course on world

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*Educational Secretary, Missionary Education Movement.

Missionary Methods for Young People

By Walter Getty*

ONE of the most hopeful features in the development of religious education today is the larger emphasis being given to missionary purpose, programs, and methods both in the larger religious groups and in local churches. There is a growing conviction that the life of the individual Christian is not being lived to the full unless it has the missionary outlook, and that the program of the church today is incomplete unless it is penetrated with the missionary spirit and motive.

No one doubts the place and importance of religious education in our modern religious life, but there are still hazy ideas regarding missionary education. Is it a sort of separate compartment in the train, or is it the driving power that pulls the train? Is it an adjunct to the church's life and work, or part and parcel of the church's very life? Is it a special effort carried on spasmodically, or is it a regular, permanent feature of a compelling program?

The answers to such questions have never been so clearly defined as today. Religious leaders everywhere are regarding missionary education as an integral part of religious education. They recognize clearly that education cannot be religious or Christian unless it is missionary, and are seeking the best ways and means to emphasize this vital feature. Perhaps the clearest and most far-reaching attitude is that of the great conference at Jerusalem of the International Missionary Council, which gave "a clear direction for the Christian missionary enterprise in the momentous period that lies just ahead." This conference gave a new definition to "missions," and we will now look on missions as that expression of our Christianity which brings to every phase of life today the power of Jesus Christ and his Gospel. It touches our moral, social, economic, industrial life; it is concerned with the rural problem, with world peace, with religious education in mission lands, with evangelistic effort, with non-Christian systems of thought and life, with right racial relationships, with the relation of the younger churches of the East to the older churches of the West. It is also significant that the distinction of "foreign" and "home" missions is fading away in the light of the world scope of the present-day missionary enterprise.

This new interpretation of missions and missionary education and this larger outlook of the new day will make a strong appeal to young people. The Jerusalem conference declared, "An important part of our task is to lead the younger generation to such an experience of God in Christ as shall compel them to a life truly and deeply missionary in spirit and purpose wherever they are and whatever be their specific activity in life." In facing such a task what are the essential elements that should be found in a missionary program for young people; what practical missionary methods can be carried out?

If by missions we mean reaching all of life with the power of Jesus Christ, then we will seek to mould the *intellect*, the *emotions*, the *will* of youth. On the one hand we will want to secure right thoughts toward God, right attitudes or feelings toward God, right conduct or will in doing the will of God. On the other hand we will want to secure right thoughts toward our fellow-men, right attitudes or feelings toward our fellow-men, right conduct or action toward others about us. Our program, therefore, will be a program of *instruction*, which deals largely with intellect; a program of *worship*, which deals largely with emotions; a program of *expression* which deals largely with conduct or will. Since for youth expression so largely takes the form of recreation and service, we have a fourfold program of worship, instruction, recreation, service. These are the features of the young people's programs in practically all the denominations today. The important question before us is how we can put the missionary emphasis and method into such a program of religious education. The following methods are a few of the many that can be carried out.

Worship. This is considered first because it is fundamental to the entire program for youth, for it involves spiritual realities, feelings, attitudes. The missionary emphasis will be reflected in the themes of the programs, the hymns, the Scripture, the prayers, the offering. Such themes as faith, sacrifice, heroism, courage, loyalty, gratitude, brotherhood, peace, service, love, friendship, obedience—all suggest a missionary significance. Hymns should be used which make their appeal to youth and which grip life. Many churches may need to secure new hymnals which give a greater range of missionary hymns for young people. For Scripture, the Bible is a missionary book and is rich in passages which will make their appeal to young people. The wise pastor, superintendent, or teacher, will make a list of these missionary passages and make them accessible to young people who are preparing worship programs.

In regard to prayer, Dr. Herbert W. Gates, in his splendid book *Missionary Education in the Church*, says, "Genuine interest in the ideals and purposes of the missionary enterprise will lead the worshiper to pray for their success. The prayers used in the program of worship should be carefully prepared in accordance with the following principles: the responsibility of the leader; prayer for missions should be definite; prayer for missions should have in mind our own part in the work; prayer should be reverent; the leader of worship should study some of the best forms of prayer."

Whether the offering goes for local expenses or for benevolences it can be given a missionary significance. Certainly with the distressing financial situation facing mission boards and agencies we need to review our whole matter of giving. Other features that might go into missionary worship programs are letters from missionaries, extracts from missionary books or pamphlets, incidents from the work of missionaries, experiences in the lives of people of other lands, missionary stories and brief missionary talks. In all our worship programs, however, the instruc-

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tional and informational features must not crowd out the features of reverence and devotion.

Instruction. The possibilities for missionary instruction among young people are unlimited. There is, of course, the missionary message of the Bible, the fullness of which in its appeal to young people, has not yet been explored. There is the wide field of biography, especially such books as: *Livingstone the Pathfinder,* Basil Mathews; *Argonauts of Faith,* Basil Mathews; *Torchbearers in China,* Basil Mathews; *Uganda's White Man of Work,* Sophia Lyon Fahs; *Ministers of Mercy,* James H. Franklin; *Servants of the King,* Robert E. Speer; *Makers of South America,* Margarette Daniels; *Ann of Ava,* Ethel Daniels Hubbard; *The Moffats,* Ethel Daniels Hubbard. There is the study of other lands and other peoples, through the use of such books as: *Africa Today,* Mary Jefferys; *Black Treasure,* Basil Mathews; *Young Islam on Trek,* Basil Mathews; *Looking Ahead with Latin America,* Stanley High; *India on the March,* Alden H. Clark; *China's Real Revolution,* Paul Hutchinson; *Creative Forces in Japan,* Galen M. Fisher. For books dealing with our own country there are: *What Next in Home Missions,* William P. Shriver; *Our Templed Hills,* Ralph A. Felton; *The Trend of the Races,* George E. Haynes; *From Over the Border,* Vernon Monroe McCombs; *Peasant Pioneers,* Kenneth D. Miller; *For a New America,* Coe Hayne; *Meet Your United States,* Mary Jenness. There is the general background of the missionary enterprise as found in: *The Why and How of Foreign Missions,* Arthur Judson Brown; *The Story of Missions,* Edwin E. White; *The Business of Missions,* Cornelius H. Patton. For those who want to take up the study of special problems connected with the missionary enterprise there are: *The Cost of a New World,* Kenneth Maclennan; *World Friendship Inc.,* J. Lovell Murray; *New Paths for Old Purposes,* Margaret E. Burton; *The Clash of Color,* Basil Mathews. For the new outlook in missions there are: *The Adventure of the Church,* Samuel McCrea Cavert; *The Cost of a New World,* Kenneth Maclennan, and the story of the Jerusalem Conference, *Roads to the City of God,* Basil Mathews. All of these books are published by the Missionary Education Movement of the United States and Canada, which publishes graded materials for all age-groups.

As to places of instruction, the field is also big. There are the Sunday school lessons in the Sunday school class, the young people's society meetings, the discussion group or open forum, the missions study class, the church school of missions, the World-Vision Institute, summer conferences.

As to methods of instruction, there are these possibilities: the lecture, or the "sermon" method; the research, or the "seminar" method; the discussion, or the "sharing" method; the project or the "service" method. Of these methods the project method is coming more and more to be the outstanding method of missionary education as it is of secular education. It is absolutely true that "we learn to do by doing," and the learning process in missionary education will be most largely accomplished as young people are given definite assignments and as they cooperate with others in definite project activities.

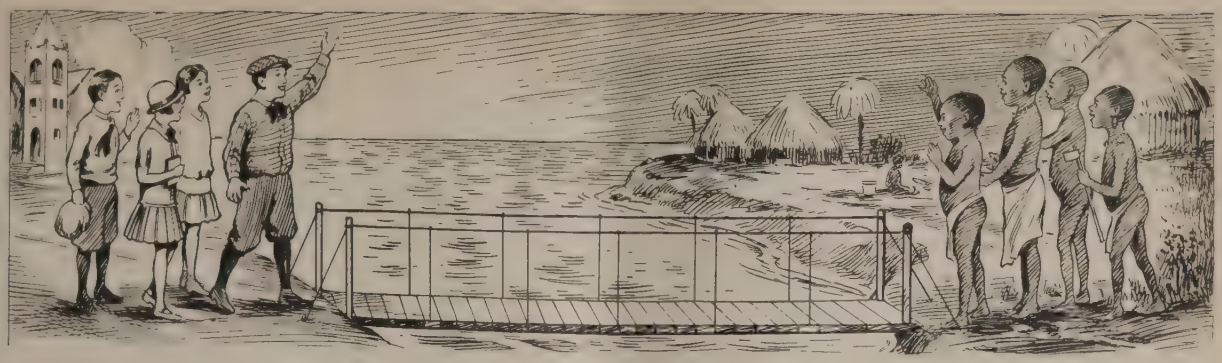
Recreation. Included in this activity are missionary games and socials, games of other lands, and especially missionary plays and pageants. Miss Anita Ferris says in her book *Following the Dramatic Instinct,* "when we take part in a missionary play, we must come to know an alien people almost as well as we know ourselves—know them well enough so that we can lend them our bodies in which they may, for a space, live and move and have their being."

Among the missionary plays which are most popular with young people might be mentioned: "The Color Line," "Ordered South," "Robert and Mary," "Slave Girl and School Girl," "The Test," "Two Thousand Miles for a Book," "The Cross Triumphant," "Followers of the Star." These and many other missionary plays and pageants, are published by the Missionary Education Movement.

Service. Here we come to the real heart and test of our missionary program. What are we doing? Activity, as we have seen, is a fundamental law of life, and missionary activity determines both the breadth and height of our lives. And here again the field is large. Each denomination has its missionary objectives that constitute a ringing challenge to young people. But the task is so great that denominations alone cannot accomplish it. There must be interdenominational effort, which for young people is being carried out through such means as the Christian Quest, the Crusade with Christ, the International Society of Christian Endeavor, the Federal Council of Churches.

The most successful form of missionary activity seems to be that of projects. A list of the things young people are actually doing would take the space of this article. Chief among these activities might be mentioned the following: *Worship projects*—preparing and taking part in worship programs, purchasing new hymn books, taking charge of mid-week service. *Instruction projects*—making missionary maps, preparing illustrated missionary scrap books, preparing illustrated book on the Life of Christ for use in a mission station, building up a missionary library, planning and promoting a missionary reading contest, organizing a mission study class. *Recreation projects*—gathering material for socials and games, conducting missionary socials, writing and presenting Christmas pageant and other plays and pageants, socials for foreign students in our schools and colleges. *Service projects*—the "Every Member Canvass"; printing a weekly church calendar; visits and gifts to shut-ins, the poor, the needy; making posters for young people's meetings and other activities; bulletin boards; projects in world peace, including the collection of literature, charts, pictures and so forth, and bringing world peace to the attention of the church; projects in world friendship, including Near East Relief, gifts to the young people of other countries, relief to the famine sufferers of China, exchange of letters with young people of other lands, exchange of programs of young people's meetings and Sunday school classes; support of a native worker or student in the mission field; old magazines and victrola records sent to home mission stations, as well as boxes of clothing; supporting the missionary budget of the church; projects in evangelism; projects in inter-racial relationships.

In thinking of service activities we must not overlook the call that should be coming continually to young people for full time Christian service. The fields are white unto harvest as never before, and the laborers few. As leaders of youth let us do our utmost to lead them to that place of consecration and spiritual power where they may bring their finer talents and possibilities under the full sway of Christ. For after all, it is not so much method, but spiritual dynamic that counts for most in a missionary program for young people.



Missionary Education in Vacation School

By Mabel Garrett Wagner*

"CLUCK! Cluck!" called a child on the playground of a daily vacation church school. "Meow—meow," snarled a make-believe wildcat, crouching to snatch one of the children pretending to be a baby chicken from the mother hen.

Watching from the sidelines, a visitor finally said, "I suppose this is only a rest period, and has no relation to your program."

"Oh no," replied the teacher. "It has an important part in our program. We are studying Africa, and this is one of the African games called 'Hen and the Wildcat' which our children have learned to play."

"A missionary course in a vacation school! How can you correlate your activities, and what handwork can you have? Is there enough material for all in five weeks?" Such questions are often asked. During the last few years many books and courses of study for primary and junior age children have been offered to satisfy such needs. Much of the material is not labeled for use specifically in vacation schools and so is overlooked by many teachers.

Vacation Schools Ideal Time for Missionary Lessons

Five mornings a week. Three to six weeks a year. Such is the usual vacation school period. No other organization in religious education at the present time offers as fine a chance for an intensive, continued program. Children do not often forget from one day to another. Hence, units of work or projects can be launched which lead out into many activities. Piece-meal work which calls for finished handwork or product each day is being abandoned for better educational and more interesting undertakings that continue from day to day. A missionary course can be bubbling over with exciting possibilities for children in dramatization, handwork, games and the other elements usually found in a vacation school program. Is it not true, also, that the very cosmopolitan complexion of the personnel of many schools would indicate a real need for better racial attitudes and a feeling of world friendship?

Beginning a Missionary Course

Get your passports here!

Visit one of these countries: (Here followed a list of countries that might be studied.)

Such was the greeting to the children who enrolled in a daily vacation church school in Camden, New Jersey. As far as possible, each child decided what country he would like to visit, and was allowed to enrol with that group. Pictures, steamship pamphlets, and the discussion concerning birth certificates and identification cards needed seemed so real that some of the little children actually believed the trip was to be a real one instead of a "make believe." The courses were vital, more because of the excursions taken. The South American group visited the Argentine consulate, Foreign Board of Trade of the Philadelphia Chamber of Commerce, besides various steamship lines and mission boards. Each class enjoyed original dramatizations of home life, mission school scenes, or stories of the native country they were visiting.

Wild West Indian Fun Becomes a Missionary Course!

"We want-a have fun . . . want-a be Indians or cowboys!" Such was the exclamation which greeted one teacher of older junior boys. Many of them were neighborhood youngsters in a crowded city section having no previous association with the church vacation school.

"I want to have fun, too," the leader said. "The first thing we ought to do is decide on a name and on what we want to do this summer. I once had a club who called themselves the Sioux Indians, and they put on an Indian play, made their own scenery, and invited all their mothers and little brothers and sisters."

After some discussion about life and habits of various tribes, the group voted to call themselves by the name of a particular Indian tribe.

Then the leader said, "Now boys, if you will all put your arms on each other's shoulders, I'll show you how an Indian sits down. Ready, sit . . . 'Once there was an Indian . . .' "

Without a lapse of a second, the leader began his Indian story. And thus was a group of indifferent, noisy boys plunged into a study of racial friendship. Every day during the school this club was known by its Indian name. Day after day, huddled together around an imaginary camp-

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fire, they listened to Indian folk-tales and stories. Their so-called handwork period was spent in painting scenery and writing the three-act play they gave on the closing night of the school.

"Let's be Indians," will usually bring a response from the boys who come only for woodwork in a summer school and try to avoid Bible periods and worship services. Such a book as *Indian Playmates of Navajo Land* (by Ethel M. Baader, Friendship Press), with its valuable stories, handwork, enterprises, and bibliographies, should prove a boon to any teacher who is concerned about developing this vital interest of children into something of religious and social good.

Emma Mae learns about Africa

Just how to start a course is often a problem. One teacher describes her introduction to the study of Africa as follows:

"Just how to get the children to *want* to know more about Africa was my problem. We looked at the picture, 'Hope of the World,' and tried to find out which child we knew the least about. They seemed to know everything (in their opinion) about everyone except the African child. Then we began to talk about Africa. The children looked it up on the globe. Barbara said, 'I guess Emma Mae (our one colored child) knows more about Africa than all of us —she looks as if she ought to.'

"Next we tried to think of the things that came to us from Africa, and the following articles were mentioned as we went around the table, each child having a chance: cocoanuts, oranges, ostrich feathers, pepper, peanuts, rubber, elephants' tusks (ivory), dates, figs, olives, sugarcane, cotton, gold, diamonds.

"Next we mentioned African animals, and the children all talked at once about elephants, boa constrictors, lions, leopards, big lizards, gorillas, crocodiles, and antelopes. For next week each child is to try to find out something about some African animal to tell to the class."

HANDWORK

In the past, many vacation school teachers have felt that handwork was a drawing card for the children. They felt that its purpose was to interest and hold the children. Gradually, we are learning that even in hot summer months it may do more than that. Leaders have discovered that children develop and are enriched when they can initiate and carry through plans. Handwork then becomes purposeful and not simply something to keep the children amused or interested. A mission course offers a wide variety of handicraft. Looking through almost any of the courses, one discovers detailed suggestions.

A Wall Frieze

"I can make a tree without the pattern," piped up a youngster in a class which was struggling to make a wall frieze after the pattern given in the primary course, *Musa, Son of Egypt.* The frieze called for trees, sheep, tents, camels, tents and pyramids. Such a frieze or poster may be made from brown wrapping paper and the figures cut out of colored paper and pasted on. If the pictures are put on with crayons or water colors by the children, there is more chance for original, creative work.

Moving Pictures Made by the Children

One class who had been hearing stories about Indian boys and girls in "Navajo Land" decided to send invitations to their friends to come and share with them some of the enjoyment in getting acquainted with these other children. When they were talking about the best way to tell the stories the leader said:

"Laura suggested telling our guests a story. I can think of a way that would tell all the things we wouldn't have time to tell in any other way. A 'movie'! We could cut pieces of drawing paper in strips and paste them together to make a reel. On this reel we could draw crayon pictures that show all of the interesting things we have learned about the Navajos. Then we would have to make something that would represent the machine."

Making a Class Book

"Can't we have a book that we can put all the important things we do in?" questioned a child in a primary class of boys and girls who were studying Africa. Of course the teacher hastened to say yes.

This particular book begins with a picture of banana leaves and bananas, products of Africa, which the children felt should have the place of honor. The next picture is of an American church with children entering it—rather an unusual picture, with a great deal of action. Opposite is printed the caption, "We would like to have Chuma and Assam learn to read and write."

The next picture is one of the "Madonna and Child," and opposite it the children have printed, "We decide to send a picture story to Africa, to a missionary school. The pictures are of Jesus."

The next page has a prayer that one of the children wrote and which they made their class prayer: "Dear God in heaven, please help Assam and Chuma to learn about you; keep them happy and let them grow up to be fine men like Musunga. Amen."

In another book entitled, *A Book of Africa,* made by this same primary class, was a series of pictures of animal life in Africa. Who can question that the following descriptions of these pictures were not spontaneous and real expressions from the children themselves:

"This Elephant is Dodgeing after a man who is trying to take a picture. The Elephant always dodge's after people when he gets made."

"Sumbody gave this monkey a mirrow hes trying to find the other monkey. Hear is a monkey that is hurt."

Making Costumes

Bright colored cloth. The whirr of a machine . . . Scissors clipping . . . Three girls talking gaily as they drew their needles back and forth. Childish humming of a song. All this one caught at a glance when entering the room of a club of girls in a daily vacation church school.

"Teacher, is this the way to make the comb for a Spanish girl?" As the question could not be satisfactorily answered, two girls volunteered to go to the library that evening to secure needed reference books.

The girls, who were juniors, had been studying girls of other lands. And now as a closing feature they were preparing to present an original playlet, with the characters representing girls of other lands. For several weeks, the handwork period had been used to study appropriate modes of dress and to make the costumes for the play.

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An Adventure in Observation

By KATHARINE A. POLLARD*

THEY had met in that same room every Sunday, some of them, for three years. They were very familiar with the pleasant face of their intermediate superintendent who stood behind the desk and the platform, and started the hour off with a cheery word. Some of the older boys thought it was rather fine of Mr. Pearl, who was their junior-senior high school principal on week days, to think it enough worth while to come each Sunday to Sunday school too, and have charge of their department.

CHRIST AND THE DOCTORS

The piano too was familiar—it always had been in just that corner. Then there was the matter of the bulletin board. They always watched that from Sunday to Sunday and noted the comparison between the attendance that Sunday and the Sunday before, and which Sunday had the larger offering, because there was quite a competition going on, especially in the matter of the offering. Once two of the boys had added two figures and made the offering read $989.57. They had chuckled over that considerably and thought it a huge joke, but for some reason no one else had ever laughed or seemed to think it a joke, only a mistake of the secretary who put up the figures.

CHRIST AND THE FISHERMEN

Yes, the whole room was pleasant. They really did not know why. It was the women who really knew. They met there two other days and nights beside Sunday for missionary meeting and board meeting and what not. They had talked considerably about wall tones, and pongee curtains to go with the lovely mossy green carpet, and they had worked and paid for it all, and it seemed really theirs. During drowsy times, in the midweek prayer meeting on Thursday evening, some of the members of "first families" still cast an eye to various parts of the walls where hung, interspersed between the fine pictures of the Christ, pictures of early pastors, one a founder of the college on the hill, and one even had a beloved ancestor hanging there.

THE GOOD SHEPHERD

A long train of thoughts were loosed as they looked at these old time pictures, and it gave them a sense of church permanence and peace. But the number of these who *knew* were rather few, the rest who came to the various meetings casually wondered who these quaint, out-of-style, bewhiskered men were.

But on Sunday noon, when the room was really the intermediates' own, the pictures, old or new, hadn't really ever mattered because they never had been conscious they were even there until the Sunday just before Lent. On this Sunday the superintendent said, "We are going to play a game—every one in this room, teachers and all, close your eyes tight for a moment, then answer this question. Hands up, for those who can name the pictures of Christ around this room." A pause—one hand timidly, "The Sistine Madonna," another, "The Flight into Egypt"—about six hands for this, then a scattering of hands among the eighty-four, with vague answers, "The Head of Christ," but mostly silence, deep thought, no response. Then quickly came, "Now you may open your eyes." Every one sat up and looked to the right, to the left. Why yes, there were pictures, a number all around, but in their faces for the most part came no answering flash of recognition, merely vagueness.

CHRIST AND THE RICH YOUNG RULER

Then the superintendent said, "We are going to make a study during the Sundays in Lent of these copies of various scenes in the life of One you are studying about. The class may choose a picture for the class to study and report on next Sunday." Great excitement and smiles and whisperings in the class of girls.

When Sunday came, the first in Lent, four girls of the class were seated with the superintendent on the platform. After the worship service, one girl announced their picture to be the "Madonna" by Murillo (they had soon found out it was not the "Sistine Madonna" at all). She then read short passages from the Old Testament, prophecies

(*Continued on page 47*)

*Burlington, Vermont.

Some Worship Experiences of College Students

By Charles S. Braden*

In a college course in "Introduction to the Study of Religion," made up chiefly of freshmen and sophomores we had come to the subject of worship. We read the best books about it of course, we observed how other people worship, then I proposed that each individual of the class experiment for himself as to its meaning and value. Accordingly, as a regular assignment, each student was asked to attend church, preferably his own denomination, to enter as fully as possible into the spirit of the service and as soon afterward as possible to write down exactly its effect upon him. He was to record, in so far as able, the effect of the various separate elements of the service as well as the total impression.

Obviously, to go to church looking for something to happen which can be recorded and handed in next day is not an ideal spirit in which to worship, but the results of the experiment abundantly justified trying it. That under such artificial conditions so many real values should have emerged is a striking testimony to the value of worship in modern life. A few quotations from the papers of various students will illustrate this.

As was to be expected some did fail to overcome the artificiality of the situation. Said one of them:

"Usually on leaving church I feel inspired to do noble deeds, exhilarated and ready for the week's tasks, thinking worthy thoughts, and resolved to live a better life.

"But it had no such effect on me. In the first place, I came late and thereby missed the prayer. In the second place, I expected to hear a sermon given by a minister, instead we heard a lecture on the crusades by a layman. In the third place, I was so intent on having the service make an impression on me that it failed utterly to do so."

Another wrote:

"After reading the various articles on worship, I was quite surprised to find that our service did not have any unusual or different effect on me, except that all during the service I was looking for things but there wasn't anything different to find or observe."

For a good proportion of the class, however, the appeal of the service was so real that the experiment was lost sight of for the moment. Some of the group had not been accustomed to attend church at all. One Jewish boy whose father, a confirmed atheist, had deliberately sought to prejudice his son completely against all religion, and had consistently kept him away from religious services was deeply impressed by the experience.

"The massive, old, oak door at the entrance made me feel solemn and strangely quiet. The sermon had already begun. I squeezed into a narrow pew close to the rear of the building. The soft incantation [*sic*] of the minister lent a sacred atmosphere to the congregation. An uneasy feeling, that I always get during a service mastered me. I never could thoroughly appreciate all any minister said. I understood what he was saying but felt that the real, and true thing he wished to bring out was beyond my ken."

Unfortunately the effect was largely dissipated by the congregational singing, particularly that of a fellow worshiper who stood near him. He continues:

"A complete, satisfying silence was everywhere. But with the first hymn, chaos filled the church. Directly in back of me poured out a multi-quavering, swelling and receding feminine roar, like that of the tide rushing in, towards the shore. I could not refrain from turning around. There was a middle-aged woman, swelling like a pouter pigeon, who threatened at any moment to burst through the confines of the narrow pew. When the hymn was low my neighbor kept silent, as if gathering her reserves for the next onslaught. I had memories of the feline quartets in back of the house during bright autumn nights."

Another Jewish student, this time a girl, wrote of her experiences thus:

"I belong to the Jewish temple and our services are held every Friday night and Saturday morning.

"The effect that temple has upon me is one of spiritual uplifting for while I am at temple, I think rather of spiritual than material things. Temple seems to inspire me and make me feel, when I am there, that I shall never miss another service. Temple and the service make me feel closer to a supreme being and that I want to look up to him for strength. I feel spiritually stronger and in fact more capable of carrying things on after having been to temple."

Perhaps the most glowing account was from a young Greek girl of the Greek Orthodox Church, a young woman of rare spirit, deeply mystical by temperament. Incidentally, to the Protestant reader who may wonder what people can see in such a strange service, this statement ought to be a revealing one. She writes:

"How odd, that the moment I step within my church, I feel as if a great burden has dropped from my shoulders. After praying and lighting my candle, I again return to earth and proceed down the aisle to my seat. The melodious chanting of the choir once more sends my whole body soaring to unbelievable heights, in which I remain till the main part of the mass begins. During this period of time, all the beauty, music, incense, candles and other wonderful things, seem to take me away from all the wickedness, misery, and sorrow of every day life to a beautiful, clean, and happy world. Try as hard as I can, nothing but the most beautiful of thoughts come to me here.

". . . the whole service seems to unite in giving me a feeling of cleanliness, forgiveness, satisfaction, courage, and happiness, which I find nowhere but in church, and which helps me to live a richer, fuller, and more satisfying life."

In the case of one student who was going through a rather serious readjustment of her whole thinking, the experience brought a great contribution. She says:

"The worship services I have participated in for the last two weeks with Cabot's thoughts used as a background (we had been reading Cabot's *What Men Live By*) have kept me from throwing up everything."

The worship service for a large number brought a welcome temporary forgetfulness of their work and problems, even that of reporting on the service. One girl, a Christian Scientist wrote:

"Immediately the entire atmosphere around me changed, the music combined with the quiet, light, pleasant surroundings in the church, made me forget all material cares. I was very content, oblivious of all the work I had to do besides five mid-semesters this week. All material cares and worries were nothing compared with the thoughts that held my attention then—thoughts of God, his work, sin, its nothingness, and various other things that are manifested in the teaching of my church."

To some it brought rest and peace. I was surprised to

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read in the paper of one of the most typical "flapper" students in the class:

"As I entered I felt a sort of peacefulness come over me. It was a great relief because I had been very nervous the previous week. The hymns seemed to take on a new meaning now that I was seeking to find what church gave us. I can say that I have never been so surprised. I never tried to enjoy church because it seemed merely the conventional thing to do. My family went and took me with them."

One girl obliged to make most of her expenses and working therefore beyond her strength, not infrequently using the church hours for study, wrote:

"I went to church this morning physically tired, which was probably responsible for my first attitude. I was there because I had to be to turn in a report. During the prelude and Scripture readings, I found myself watching the members of the congregation to note their reactions to parts of the service. The first song was "Onward Christian Soldiers" which I sang in a rather mechanical way for a great marching hymn didn't appeal to me just then. Then there was an alto solo and slow melody which did draw my attention away from the forms of the service into an attitude of worship. The pastor gave a short talk to the junior boys and girls, centering around nature. When the tenor, soprano and bass sang a trio of beautiful swinging melody, I was wholly drawn to it and entered then into the service. The pastor's talk was "Prayer—What is it?" and his talk related mostly to prayer as strength. After the last hymn, I came away rested and uplifted."

Perhaps the most noteworthy of all was the statement of a girl who was very unhappy much of the time due to home conditions, given to melancholy and fits of depression in which, she told me, that she was many times tempted to end it all in the lake. She wrote:

"When I went to church yesterday I was just about as 'blue' as a person could be. I didn't care what happened to me or to anyone else. After I had left the church, when the service had ended, I was normal again. This may seem funny to you but to me it meant a lot, that the church can have that effect on me. I love the music, the prayers and above all, the entire service of the church. It seems to help me a great deal whenever I do go to church, which is not very often. I don't know just what to say as to what I get out of the service but it seems to me that the most I get from it is peace of mind and soul."

Note a few summed up the total effect as "satisfying." Some were frankly surprised that church could mean so much. One stalwart athlete whose attitude toward religion had been adversely influenced by an unusually strict conservative background in the home that refused to allow him liberty to think for himself, had practically given up attending services. Driven to attend by the necessity of completing a class assignment he was surprised to find himself carried away by the service, in which fortunately there was nothing which antagonized him. He declared in effect that he was so moved by it as to feel that he must never again fail to attend church. But, he added, out of an experience common to many of his kind, "It is so easy to sleep on Sunday morning."

Some felt themselves "uplifted." Buoyancy of spirit characterized others. One girl naïvely declared, "When walking home from church, I have quite a way to go too, the one thing I want most to do is whistle—and I do frequently when there aren't so many people listening—going over the hymns I sang in church."

One thoughtful sophomore may have expressed the real feeling of great numbers of students as well as other people in a remarkably frank statement:

"I do not worship regularly *possibly* for lack of time but *probably* because I feel no need for it. I agree with Cabot at this point when he says, 'Worship is intermittent because it is a *renewal* of our depleted spiritual energies.' My spirit is run down only at intermittent intervals. Then is when I worship."

Missionary Education in Vacation School

(Continued from page 18)

Worship Services

Worship services in a vacation school are rich in possibilities because of the short span from one day to another, which allows for the effective continuing of a theme or problem over a period of days. It provides an excellent time to help children face the problem of racial prejudice and a better understanding of other nations. In many schools, the church auditorium or chapel is used so that the environment is more conducive to worship. Vacation school texts usually suggest worship services to correlate with that particular course. Often, several classes using different curriculum material have a worship service together so that these suggested services to a large extent lose their value. Many schools have a worship committee of children themselves to help plan and at times to conduct the service. One group of children learned Negro spirituals to sing in their worship services.

In *Friends of the Caravan Trail,* a complete record is given of how one group of boys and girls worked together, planning worship services, while studying the Moslem world. They searched the Bible for appropriate material, they hunted hymns which would give unity to the services, they created dramatic scenes to tell the stories better, and struggled together in writing group prayers which would express the desires of all in the class.

The Aim of All Our Work

Leaders in vacation school are concerned with the development of Christian character. The more progressive teachers are questioning the deadly routine found in many schools where creative ability, originality, and children's ideas and plans are suppressed. If study of the life of another race is the unit of work, there is an opportunity for freedom and wide variety of purposeful activities under guidance of a wise teacher. Instead of feeling bound to formal class periods, some leaders use that time for a trip or excursion to a museum or section of city where other races live. Some leaders consider that children often gain more from playing games enjoyed by Alaskan, Mexican, or African children than from a formal recitation of those countries. Often a party has educational value when planned and carried out as described in *The Call Drum.*

Courageous teachers are bold enough to break away from adult, imposed daily plans given them by supervisors and to allow their children choice, as in the case of one older boy who wished to make a fifteen foot totem pole after he had heard a story about life in Alaska, instead of the conventional handwork.

When children's suggestions and plans are respected by the older companion, many have been amazed at the response. Poems, stories, songs, paintings are created—childlike it is true, but sincere contributions.

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It is through cooperation with the Missionary Education Movement that we are enabled to offer this suggestive article to the readers of the *Journal.* Much of the material mentioned in this article is published by the Friendship Press and made available through denominational missionary headquarters.

—The Board of Editors

Measuring Up!

A Junior Department Takes Its Measure with the International Standard for the Church School

By John B. Fitz*

FOR a century and a half the Sunday school has been going somewhere. But where? No very consistent progress has been made toward any particular end. Some schools have been vastly successful. Some have long since ceased feeling any promptings of their progressive consciences.

It is of striking interest that both of the above descriptive terms may, in some cases, be correctly applied to one and the same school. Why is this true? How is it that a school may be termed successful and still be soundly asleep? The explanation lies in the term "successful." Let us grant that success or greatness is a comparative matter. What shall be the basis of that comparison? Shall it be something separate and external or shall it be something so close and actual as an individual's or an institution's own past record?

On the basis of the former measure, making a modern church school a success is relatively easy. It is never any trouble to find some struggling little school which will make our own appear thrifty. But how about turning the searchlight of a standard for an ideal school upon our own actual condition and progress? Aided by this illumination, suppose we take our school to pieces and analyze the pieces carefully. If this process is carried out with serious thought and honest heart; if the pieces of the church school are understood better than they were understood formerly; if they are put together better than they ever were before; if by this process we have determined our own strength and weakness and possibilities and limitations, and have established a goal towards which we may travel on a well marked road—then, and only then, may we estimate with fairness our degree of success in going any place at all with our church school program of religious education.

The International Council of Religious Education has provided such a goal and guide in the Proposed International Standards for the Church School. The standards are a practical and scientific attempt to establish a goal and guide for the various phases of the church school. If you wish to know where your school is going, with or without you, the means to secure this information is now readily available in these standards.

We shall make here some rather dogmatic statements about our experience with this material. Our junior department had an enrolment of 134 and was the favored child in all of our religious educational work. In this department we had a splendid superintendent and nine faithful teachers. Those who worked with the juniors were complacent over their success and those who were not thus engaged chose to refer to this department only in emulation.

But looking in upon this situation, which was carried on so comfortably and contentedly, the practiced eye could not determine just what was being done to induce this satisfaction. It was not clear whether there was any goal in the minds of the leaders other than sheer contentment with the department as it was. I confess that I do not know which is the most dangerous to a good school, to be satisfied with that school or to have some outstanding defect about the organization. Here was a splendid opportunity to use the *Proposed International Standard for the Junior Department of the Church school.* Would it be possible and practical in a medium sized school? What would it do in a situation with which almost everyone was already satisfied? Would it be possible to do any better work than was already being done? Could this standard break up the satisfaction that pervaded this phase of our work and still retain the good will and enthusiasm of the workers?

I ordered copies of the standards and when they arrived I was surprised to find them so exhaustive and complete. But I was willing to give them a fair chance. After I had made a careful study of them they lost their first impression of being impossible. I then presented them to the superintendent of the junior department for her judgment as to their value. To make sure that this inspection should be complete and the criticism favorable I volunteered to assist in this initial study of the new standard, and my offer was accepted. The outcome of this study was so satisfactory that I next presented the

REPRESENTATIVES OF THE HAMMOND AVENUE PRESBYTERIAN SUNDAY SCHOOL, SUPERIOR, WISCONSIN, BEING RECEIVED AT THE SUMMER CAPITOL BY PRESIDENT COOLIDGE.

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material to all of the workers at a special meeting called for this purpose.

Characteristic of many teachers of religion, these girls (all just finishing high school or Normal school students, with the exception of two secretaries) were at first rather backward about the matter for it appeared to be rather too large an undertaking. I assured them that some one else would be responsible for the work of the venture and that everything was to be gained at no possible loss, not only of time but of self-respect, for I discovered a suspicion on their part that perhaps here was an insidious testing device designed to "show them up."

The busy practical minded teacher will probably ask, "What immediate use will it be to me?" This is easy to answer, for the standards themselves show what better work is and how to accomplish it no matter how well you have formerly done. Then again, our workers soon discovered that it was easier to do a good piece of work if they had clearly before them what constituted such achievement, than it had formerly been to do it poorly.

In adopting the standards it is wise to discuss thoroughly their value for in so doing all will become better acquainted with their purpose and ability to help in your particular school. We are seeking to weigh the different aspects of the church school on the basis of a perfect score, just as we take our own weight in pounds and compare this result with the scale before us which tells us how much we ought to weigh. We are not seeking to *test* primarily. Our aim is to establish possibilities of improvement. We must not forget that familiarity with our task may have unconsciously narrowed our vision of that task.

In the use of the standards too much care can not be given to the collection and tabulation of the data called for in the class and departmental sheets. It is commonly the case that where the standards are discussed in a group of church school workers, the suggestion will be made to fill out some of the items on the various sheets of the standard in a sort of round-table meeting. This is not desirable and the result is not accurate. This is true because when a given individual answers one of the questions in the data sheet, his response will influence, or be influenced by, the answer of another in the group. The one who is responsible for the use of the standards ought to secure these items of data from the teachers privately.

At several places in the data sheets information is called for which makes necessary observing some phase of the work of the school as many as three times. When these observations are made from time to time the examiner must not let a former grade influence the present scoring. This sounds very simple but it is extremely difficult and very important.

Earlier in this article I intimated that we were quite complacent over our success in the work of this department prior to the introduction of the standards. Here is the story which the one thousand point scale told after the work of his section of our school had been studied and measured and scored with extreme care and honest purpose. We measured up to 574 of the 1000 points. It was clear at once that we had just 426 points of gain yet to make. Best of all we are determined to make them! There are chances that we may succeed for the standards have not only set a new goal for us and given us a new vision of our task but they have marked out a course to follow that we may become that better school which we now picture to ourselves, but to which we were once entirely blind. The score which the standards place upon our work is important only as it tells us if we, as a school, are undernourished, and the various items listed in the standard tell us how to select our religious diet to bring us up to normal.

From our use of the standards we are convinced that wherever they are introduced into a church school situation their use will be fraught with much profit. They make of the task of conducting a church school a new and delightful piece of religious business, and raise the often homely elements of a common teaching situation to places of just importance, possessed of challenging possibilities for improvement. This is made the more desirable when we experience such a change taking place with the hearty support and sustained encouragement of even those whose earlier and less accurate judgment of the situation left little room for improvement.

The Story of St. Valentine

By Mary Alice Jones

IN a tiny one-room house, with no furniture except a bed of leaves and a crude chair and table, there once lived an old man whose name was Valentine. But if his house was very poor, his garden made up for its lack of beauty, for it was the loveliest garden in all the country round about. There were red flowers and blue flowers and pink flowers and purple flowers and yellow flowers and white flowers—in fact, there was just every kind of flower that any one had ever seen. Valentine loved his flowers very much and cared for them very carefully.

But he did not keep his flowers for his own pleasure. No, indeed. Whenever anyone was ill in the village he gathered the very prettiest flowers in the garden and took them as a gift of good wishes. Whenever anyone was sad he gathered the brightest flowers in the garden and took them as a gift of cheer. Whenever anyone was lonely he gathered the gayest blossoms and took them as a message of joy. And he remembered the children too, for on all of their birthdays, when they opened the front door in the morning, there they found a dainty little nosegay, with a little note of love tucked in the center. Often they went to the garden themselves, and they were always welcomed and were never told not to pick the flowers, for Valentine knew that children love flowers and love to pick them from their bushes. The young people loved Valentine; for he gave the young men flowers to take to their sweethearts, and he gave the young ladies flowers to make their homes beautiful when they were to have a party. The fathers and mothers loved Valentine too; for often when they were tired after the day's work was done he brought lovely flowers to make the evening sweeter. The old people loved him too; for he called to see them often and always remembered the flower that they loved best.

And so Valentine lived in the tiny house in the midst of the beautiful garden for years and years and years. And after a long, long time he grew very old and died.

At first the people of the village thought they could not live without Valentine. They missed him so much. But then they began to see that they could do some of the kind things that he had always done, and so make each other miss him less. Some of the men cared for the garden, and some of the women remembered the old people, and some of the young people remembered the children's birthdays. But the children loved Valentine more than anyone else, and they had not been given anything to do.

Then one day a little boy thought of a plan. "Let us remember Valentine's birthday," he said, "and on that day send flowers and notes to everybody we love." They all thought that a lovely plan. And on Valentine's birthday the children rose early and worked hard to get all of the flowers and notes ready. And everybody in the whole village was remembered with a love message that day!

And so Valentine's Day was remembered every year from that day to this.

—From *Boys and Girls*. Used by permission.

From Darkness to Dawn

An Easter Play

By Dorothy Clarke Wilson*

Characters

Joseph of Arimathea
Nicodemus
Esther, wife of Joseph
Joash, a servant of Joseph
Annah, a maidservant
Two Women of the followers of Jesus
A Soldier
A Page in the house of Joseph
A Reader (a man or woman)

Act One

Scene 1

Time: *Directly after the trial of Jesus before the Sanhedrin.*

Place: *A room in the Jerusalem home of* Joseph of Arimathea.

Reader of Prologue (*Reading impressively from open Bible, or preferably a Hebrew scroll. See notes for making this.*)
John 3:1-5; 8-10; 14-16.
John 7:45, 46; 50-52a (Pause)
Matt. 26:57; 59-66.
Luke 23:50, 51.

(*After reading these passages the* Reader of Prologue *goes out.*) Joseph *and* Nicodemus *enter left, conversing earnestly, and showing the struggle through which they have both been passing.*

Joseph (*passing his hand over his eyes*): Well, it is over. What a night of darkness!

Nicodemus (*wearily*): The night is only beginning, I fear. For us there has come greater darkness with the dawn. But it is over, as you say—and our opportunity is gone forever.

(*He sinks down on couch, covering his face with his hands.*)

Joseph (*automatically removing his outer cloak*): But what could we do? Would you forfeit everything on a mere chance of saving Him this once? (*As if arguing with himself.*) And besides, what word of ours could have saved Him? There was murder in the face of the Sanhedrin this morning—murder like flames sweeping through a dry forest. Can two men fight fire with bare hands? We would only have got burned ourselves.

Nicodemus: But we have more than our bare hands. Are your wealth and prestige nothing? Have my years of leadership among the Jews brought me no influence?

Joseph (*shrugging his shoulders*): Money, prestige, influence! Can you who have just seen hate and envy and murder in the eyes of the high priests of Jehovah, believe that these things would have turned the tide? We would only have lost them all in a single useless protest.

Nicodemus (*walking nervously to the window and back*): I know it would not have saved Him. (*More passionately.*) But we were not true to Him! The burden of it will always be on my conscience. If they kill Him (*shuddering*) His blood will be on my hands. I shall never find peace again (*sinking despondently on the couch*).

Joseph (*much agitated*): I know—and yet we did not consent to His death. We left the hall before the vote was taken. You were white as death and I too, probably. They must have thought one of us was ill. (*Going to* Nicodemus) I thought—when you stood up—that you were going to speak, Nicodemus.

Nicodemus (*brokenly, looking up*): I was. You remember He was standing before Caiaphas on the opposite side of the room—and He looked at me. Such sorrow and love in that look, and such pity, as if He knew I were going to try, and fail. I stood up, and words of defense came throbbing through my mind. I was ready to speak, when I saw the scornful look of the high priest, and—I was afraid. I failed, like a coward. (*He buries his head in his hands.*)

Joseph (*walking away; as if to himself*): And then you pretended illness and went out, I following. Yes—I know. But, after all, we are followers of Him in our hearts. Doesn't that count for much?

Nicodemus (*earnestly*): He did not do things in secret nor did His disciples. He healed bodies and souls and forgave sins and denounced the wickedness of men all under the clear light of heaven.

Joseph: But if He is the true Messiah, surely He will save himself. He will perform a miracle. I hear shouting outside in the streets. (*Goes eagerly to window*) Perhaps He has done so already.

Nicodemus: I too thought so until they struck Him and He bore the pain in silence. The blow struck into my very soul! Why did I not do something! No—He will not defend Himself.

Joseph: Surely He must do so for the Kingdom's sake. The Kingdom must have a leader.

Nicodemus: And what is the Kingdom? Remember the night I went to Him secretly so long ago to find out more about His teachings? He told me strange things about the Kingdom. A man must be born again, He said, to enter it, born of the spirit—a wonderful mysterious birth that can no more be defined than the secrets of the passing winds. I did not understand then, but it has become clearer now.

(*The* Page *enters with a vase which he sets on the table near the couch. As he is about to leave,* Joseph *stays him.*)

Joseph: Wait! Do you know if my faithful servant Joash is in the house?

Page: He is in the servants' quarters, my lord.

Joseph: Send him to me at once. (*Exit* Page. *To* Nicodemus) Then you do not believe in the Kingdom, after all? You think that our dream of a supreme people under a supreme leader is all false—that the leader might even die and still realize His ambitions?

Nicodemus (*very slowly*): I am not sure but that He may have to die to make the Kingdom a reality.

Joseph: No, no! I cannot believe that. Surely He will save Himself. (*Going to the window*) The crowds are surging in the streets. They are wild with excitement. (Joash *enters.*)

Joseph (*to* Joash): You have reason to remember the Nazarene called Jesus?

Joash: Yes, my lord. He healed my child when we had given him up to death. I love Him with all my heart.

Joseph: He is in grave danger. He may be put to death. Go out into the streets and find out what is happening. Now He is at the judgment hall of Pilate. If they should deliver Him up to death, come and tell me. And wait! (*Takes bag from girdle*) Here is money—gold. If you see a chance to save the life of Jesus or help Him in any way, use it. But tell no man that it came from Joseph of Arimathea.

(*Servant goes out*)

Nicodemus (*going toward door*): I can stand it no longer. Will you come with me?

Joseph (*turning*): Wait! Where are you going?

Nicodemus: To let the world know, if need be, that I was a disciple of Jesus of Nazareth. I must find out what has happened in the hall of Pilate. At least I can be with Him in His last hour. Will you come?

Joseph (*hesitating*): I cannot. I dare not. They would be sure to say we were in sympathy with him.

Nicodemus: Would I might publish it to the world! Then perhaps I could relieve my conscience a little. (*Near door*) The lady Esther, your wife, and a servant are

"BUT WE SAW HIM! HE CAME FORTH ALIVE, I TELL YOU. HE IS RISEN!"

*West Scarboro, Maine.

approaching. I will see you when this awful day is over. (*After he disappears,* ESTHER *and* ANNAH *enter.*)

ESTHER (*going anxiously to* JOSEPH *at window*): Tell me, my husband, what has happened? The people are thronging in the streets of the city. They almost break down Pilate's doors. Is the Nazarene in danger?

JOSEPH (*half turned away*): Yes. In grave danger. The rulers of the Jews have committed Him to die.

ESTHER (*drawing back*): No! To die! When did it all happen?

JOSEPH (*with an effort*): At the Sanhedrin this morning.

my place in the Sanhedrin, my influence, my nome, for a mere word that would have availed nothing?

ESTHER: What are all these things weighed in the balance with the life of the Christ, the Messiah of Israel?

JOSEPH: You are sure He is the Messiah?

ESTHER: Surely He is, for none but the Christ could speak such words of peace to a troubled heart.

JOSEPH (*eagerly*): But if He is the Messiah, then will He save himself.

(*The* PAGE *enters*)

PAGE: Two women, my lord, are waiting at the gate. They seem in great anxiety and told me to hurry. (*turning*) Here they are.

"OH, SIR, SAVE HIM, SAVE HIM. YOU HAVE GREAT INFLUENCE AND WEALTH, AND SURELY YOU CAN DO SOMETHING."

ESTHER: But why? Would they accuse Him of sin because He forgave men their sins and put Him to death because He saved men from death? What reason did they give?

JOSEPH: They accused Him because He called Himself—the Son of God.

ESTHER (*with scorn*): How blind are they who call themselves leaders of men! Has Israel waited for a Messiah so long only to crown her King with thorns when he comes to his own. (*Approaches* JOSEPH *eagerly, laying a hand on his arm with utter trust*): But what did His defenders say—you and Nicodemus and others in the Sanhedrin who are the Galilean's friends? Could your arguments avail nothing?

(JOSEPH *turns without speaking and stands a little apart with head bowed as in shame.*)

ESTHER: What is it? I do not understand. You—surely you did not vote against Him, Joseph?

JOSEPH: No.

ESTHER: But you—you spoke no word in His behalf?

JOSEPH: No word.

ESTHER (*amazed*): Did no one?

JOSEPH: No one.

ESTHER (*turning away in disappointment, then, accusingly*): Then you forgot the wonderful words of life we heard Him speak on the Galilean hillside that day. (JOSEPH *puts out his hands in a gesture of supplication.* ESTHER *does not heed.*) You forget how He healed the child of our dear servant Annah, here, and brought him back from death. Was it not you who once said that you could follow this teacher of Nazareth to the end of the world? And you could not even speak a word in His behalf?

JOSEPH: Ah, yes, I did say that. And I loved Him. (*Defiantly*) But you know what it would mean. Would you have me forfeit

(*Enter the* TWO WOMEN, *followers of Jesus. The first approaches* JOSEPH, *holding out her hands in earnest plea.*)

FIRST: Good sir, are you not Joseph of Arimathea?

JOSEPH: Yes, I am he.

SECOND: He is the one. I saw him leave the hall of the Sanhedrin this morning.

FIRST: Then you are he who men say is a follower of the Nazarene?

JOSEPH (*quickly*): Who told you I am a follower of his? I have told no man such a thing. (*A pause while the women look at each other questioningly.*)

ESTHER (*who has withdrawn toward window*): You are right. He is one who has waited long for the Kingdom of God. Oh, Joseph, be not ashamed to say it.

JOSEPH: What would you with me?

SECOND (*dropping to her knees*): Oh, sir, save Him. You have great influence and wealth, and surely you can do something.

FIRST: Already is He being carried from the palace of Herod back to the judgment hall of Pilate, and soon He may be delivered unto death. Is there nothing you can do? Oh, if you love Him as all his followers love Him, you cannot stand idle. You must do something.

JOSEPH: You say He has been to Herod and back again to Pilate? Then there is no hope, for the Roman, vassal and coward that he is, will not dare to stretch forth a hand to save Him.

SECOND: But you will do something? You will use your wealth? You cannot let Him die!

ESTHER (*turning horror-stricken from window*): The people—they, too, are His enemies. It sounds as if the whole world were shouting against Him. (*Covers face with hands*) "Crucify Him!" they are saying. "Crucify Him!"

FIRST (*snatching at* JOSEPH'S *robe*): Come quickly. Come before it is too late.

JOSEPH (*hesitates as if in a daze*): ESTHER *pleads with her eyes*): I—I cannot. I dare not.

ESTHER (*making a quick decision to* ANNAH): Come, let us go out with these women. They will show us the way. And perhaps we can look on His face again.

ANNAH: Yes, let us go.

FIRST (*looking back in scorn at* JOSEPH *after the others have gone out, left*): Did you call Pilate a vassal and a coward? God forgive you. Is any man less guilty who denies his Master? (*Exit*).

(JOSEPH *takes her reproach in shamed silence; then sits down on couch and buries his face in his hands. After a moment the servant enters, out of breath.*)

JOASH (*excitedly*): They are taking Him to Calvary. The crowds have gone mad—making Him carry a huge cross on His back. They will crucify Him, and there is nothing we can do. Oh, God help us, for Israel has sinned this day.

JOSEPH (*springing up with determination, snatching his outer garment, throwing it on, and going out hastily*): Oh, God, am I too late? (JOASH *follows*).

Curtain

(Or all lights extinguished)

SCENE 2

READER OF PROLOGUE (*concealed*):
Matthew 27:31-38; 45, 46; 50, 51; 54.

(JOSEPH *enters despondently and sits down. After a little he gets up, walks nervously, then stops still.*)

JOSEPH: He is dead—He is dead. And I never knew how much I loved Him! (ESTHER *enters and goes to window, leaning her arm on casement.*)

ESTHER: Oh, Joseph, Joseph, shall I ever forget it? The anguish of it, the pain of it, the endless, endless night of it! And the nails—those cruel nails—in His hands. (*Hides face*)

JOSEPH (*sadly*): Try to forget that I was untrue to one who was dearer to me than life itself! Oh, my Master, forgive me, likewise, for I knew not what I did.

ESTHER (*dully*): He will forgive, even as He forgave those who nailed Him to the tree and rejoiced in His anguish. After all, what does it matter now? The old, unsatisfied longing is back in my heart again. His words bring no peace, His promises of salvation sound like empty echoes, and the world has sunk back—far—far—into eternal darkness. (*After a pause*) Were you not afraid when the darkness came and the earth shook and the graves opened? It seemed as if the earth were suddenly rolled back again to the dawn of creation and God repented that He had made the light, and blotted it out. (*Goes to window*) The sunlight has come back now, and the birds are singing—all as before. How can they sing when He is dead!

JOSEPH: If there were only something I could do—if only I could suffer something for His sake, I might feel as if He had forgiven me.

ESTHER (*eagerly coming down to him*): You want to do something for Him? I know what you can do—it has just come to my mind.

JOSEPH: What? Tell me quickly.

ESTHER (*softly*): The tomb—our tomb, in which never man's body was laid. It is such a beautiful spot—in the garden among all the flowers of spring, where only the trees might keep watch over Him—

JOSEPH: You mean—we could lay Him there? But how? His disciples—

ESTHER: Tomorrow is the Sabbath, and His body must be taken down. Could you not beg as a favor of Pilate—

JOSEPH (*new life in his voice*): I will. I will go now and ask His body of Pilate. Surely he will not refuse me, and every

one will know—the whole world will know—that Joseph of Arimathea was not wholly unfaithful to his Master.

ESTHER: And I must go and find other women who will help me prepare spices for His burial. But Joseph (*she takes his hand and speaks earnestly to him*), my heart is heavy, and the shadow of the cross darkens all the way ahead. Can it be that men's hearts are so hard and cold that there is no room for the goodness and truth of the Master inside? Would the men of all ages and all nations reject Him? Then God forgive them, truly, for even as we, they know not what they do. (*They bow their heads for a moment and go out slowly together.*)

(*The* READER OF THE PROLOGUE *enters.*)

READER OF PROLOGUE (*reading slowly while Easter hymn is played softly*):
John 19:38-42.
Luke 23:55, 56.

Act Two

TIME: *The morning of the resurrection.*

PLACE: *Same as in previous act.*

(ESTHER *enters, going slowly to window. She sits, turning her face slightly to the audience.* ANNAH *enters, her face full of radiance. She seems fairly bursting with news.* ESTHER *looks at her in surprise.*)

ANNAH: Is it not a beautiful morning, my mistress?

ESTHER: Yes, but how can you appear so happy when He is dead?

ANNAH (*scarcely able to control her joy*): And do not the birds sing sweetly? All the earth seems awakened and throbbing, singing its praise to God.

ESTHER (*almost sternly*): It is true. But, Annah, it is wrong for you to rejoice when there can never be any real happiness again.

ANNAH: Oh, but, my mistress, a strange wonderful thing has come to pass. I know not how to tell you.

ESTHER: What is it, Annah? What means this strange gladness in your voice? What wonderful thing can happen now that He is dead?

ANNAH: But I have seen Him, my mistress—seem Him—alive—walking among the flowers of the garden.

ESTHER (*going to her solicitously*): My child, do not say such things. You have been dreaming, or else the thought of it has made you mad, as it has near done to all of us.

ANNAH (*excitedly*): No, no, I have not been dreaming. I have seen Him—seen Him with my own eyes. And the tomb is empty. The stone is rolled away.

ESTHER (*grasping her arm*): The tomb is empty! And the stone—how could anyone have rolled it away? Have they stolen His body from us?

ANNAH: No! Oh, my mistress, do you not understand? I have seen Him, alive and walking—heard Him speak. He has risen!

ESTHER: When did you see him? Where?

ANNAH (*speaking excitedly*): I crept out of the house early, before any one was awake, to go to the garden to be near His grave. I could not sleep, my heart was heavy, and I had to go. You do not mind, my mistress?

ESTHER: Go on! Tell me the rest.

ANNAH: I came to the garden and as I was walking in the path among the flowers, I heard voices and, looking up, saw two women of the followers of Jesus, Mary, the mother of James, and the one called Salome. My eyes were so blinded with tears that I had not seen them at first, but I slipped among the rose bushes before they knew I was there. They were talking—

ESTHER: Yes, yes. What did they say?

ANNAH: That the stone was rolled away and they found the tomb empty. And that an angel had spoken to them and told them that the Christ had gone—was risen. They were hastening to tell His disciples.

ESTHER: And then?

ANNAH: Then I went on into the garden and suddenly—(*with awe*) suddenly among the flowers I saw Him. The sunlight was falling on His face, and His white garments shone so that I could hardly look upon them. He was speaking and then I saw another—Mary of Magdala who wept so on the crucifixion day.

ESTHER: What did He say? Did you hear Him?

ANNAH: I think He called her by name—Mary. His voice was so full of love and gentleness, I could hardly keep from running and falling down at His feet. But I dared not. I started back, but just before I slipped away, He turned and looked at me. His smile—dear mistress, it melted something in my heart, and it seemed as though I felt new life springing up within me. I had to come quickly and tell you.

ESTHER: He is risen—alive? The Christ is risen! I cannot understand, but, Oh God, Eternal Father of the Christ, let it be so! This sudden joy!—that changes darkness to dawn and makes all the earth break out into song? I must be sure! Let us go out, dear Annah, and find others that have looked on Him, and perhaps see the empty tomb.

(*Exeunt right*)

JOSEPH (*speaking before entering, left*): Esther, my wife! Where are you? They say they have stolen His body from the tomb. (*Looking around*)—She has gone! I thought I heard her voice here. But what can it mean! Could they not even leave His body in peace?

(*Enter* JOASH, *right*)

JOASH: Master, I have been to the temple and have listened to unheard-of things.

JOSEPH: What things? Did you see aught of the guard that was placed at the tomb?

JOASH: I talked with a whole company of them, and all said that His disciples came by night and took Him away.

JOSEPH: Did they see them?

JOASH: Wait! There is more. As I left the outer court, another soldier overtook me. He said it was all a lie, that the priests had bribed them to keep silent about what really happened.

JOSEPH: Where is this soldier? Let me find him quickly and know the truth.

JOASH: Here, outside the door. I will bring him in.

(SOLDIER *enters right and faces* JOSEPH *eagerly*)

SOLDIER: You will not betray me? I must tell some one the truth—but they will kill me if they find out that I did not report with the rest.

JOSEPH: Speak! Tell me all. I was a disciple of the Nazarene.

SOLDIER: His disciples did not steal His body. We did not go to sleep. There was an earthquake. An invisible hand wrenched away the mighty block of stone. I am still shaking from the fright of it. And we saw Him come forth—you are sure no one is listening? (*looking around nervously*)

JOSEPH (*tensely*): Speak on. You saw Him—?

SOLDIER: Saw Him come forth in a mighty flood of light. Saw His face shining like the sun and his body, no longer bound in grave clothes, but clothed in living white. You do not believe. You think I am mad. But we *saw* Him! He came forth alive, I tell you. He is risen!

JOSEPH: He is risen? The Nazarene whom they crucified is alive? (*suddenly exultant*) Then He has saved Himself. He has performed the miracle. The Kingdom of God is not a dream—for He lives!

(NICODEMUS *enters as he finishes*)

NICODEMUS: Then you have heard the news? I came to tell you.

JOSEPH: It is true? He is risen?

(*Exeunt* SOLDIER *and servant*)

NICODEMUS: Yes, wonderfully, gloriously true. I have talked with His disciples and the women who have seen Him.

JOSEPH: How unbelieving we were! Yet did I not tell you He would save Himself? Now we shall see Him again, talk with Him, follow Him. And I shall have another opportunity! (*Starts toward door*)

NICODEMUS: Wait! Where are you going?

JOSEPH: To find the Master. To walk in His train. Soon He will be setting up His Kingdom and will need our help.

NICODEMUS (*slowly*): Stay. You mistake, Joseph. You do not understand. Shall the risen Lord set up His Kingdom upon earth?

JOSEPH: Why not? What do you mean?

NICODEMUS: Do you not see? If I could only make it plain to you! The Kingdom of God is not of this world. It is eternal life, springing up in the hearts of men, like a flower blossoming to fulfillment. It is grace—it is salvation. Do you not see? A man must be born again. His old self must be nailed to the cross, as *His* body was nailed, and out of the grave it shall rise to a new perfection through the grace and power of Him who has this day conquered death. Already I can feel the new life surging through my being.

JOSEPH: Then He is to be no earthly king?

NICODEMUS: Is not the heart of man a greater throne for the risen Lord, the Son of God?

JOSEPH: Yes, infinitely greater. (*A pause. Then, as if seeing it for the first time*) I believe you are right. Then I was not following Him, after all. I was walking the way of the vanished kings of Israel instead of the way of the cross and crown. (*Joyously as if seeing a vision*) But what a wonderful Kingdom it will be! All men—all nations—everywhere. (*Holds out arms in an all-inclusive gesture*)

NICODEMUS: No, not all. Some will fear, others will be indifferent. And not all will be willing to pay the price. He said, "Whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake and the Gospel's shall surely save it. For what shall it profit a man if he gain the whole world and lose his own soul?"

JOSEPH (*speaking at the window with his profile to the audience*): What a joy it brings to the heart! And through all the ages to come the memories of this day shall bring new hope and new joy to the hearts of myriads of His followers. His disciples shall go forth "into all the world and preach the Gospel to every creature." Let us go forth and tell others the glorious news.

NICODEMUS: Yes, we will go forth and say unto all men—Come! (*holds out arms toward audience*) Come unto the glory and salvation of the risen Lord. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

(*A hymn of consecration is played, or sung by the audience*)

Curtain

Notes on Production

Setting: The stage, representing a room in Joseph's house, may be as simple or elaborate as desired. The effect should be rich and colorfully Oriental, and may be made so by the use of couches and stools draped with shawls, articles of brass, pottery jars, and hanging tapestries. A low table stands at one side at the foot of one of the couches. There is also a window at right which may be real or manufactured.

Entrances at right and left.

(*Continued on page 36*)

Selecting Youth for Leadership Training

THE Union Avenue Christian Church of St. Louis has worked out a unique plan for sending its young people to denominational and International summer conferences. Last year they sent twenty-five young people at a total cost of approximately seven hundred dollars which amount was included in the budget for the division of education. Thirty-six have registered as candidates for scholarships for the ensuing year.

The sending of their young people is determined by three distinct plans as follows:

1. By means of a scholarship awarded by the church, which provides for the total conference expense.

2. By means of a delegateship, provided by the young people themselves and which covers one-half the expense to conference.

3. By means of a fellowship not to exceed one hundred dollars which is awarded to the one who excels in personality, dependability, initiative, sustained interest, scholarship, and leadership.

The scholarship requirements are as follows: Candidates must be 16 to 24 years of age at the time of awarding scholarships, and must also be members of some Evangelical church, preferably Union Avenue.

All work is judged by teachers, principals, and supervisor of leadership training. An average grade of 75 per cent is required.

SCHOLARSHIPS are awarded by the Educational Committee upon the recommendation of the director of religious education and supervisor of leadership training.

Note: (R) means required, (O) signifies optional, to be determined by teachers, principal or supervisor of leadership training, (E) signifies elective. Student must choose one item under each elective classification.

I. Class Work:
- (R) 1. State purpose of Graded Lessons.
- (R) 2. State general content of Graded Lessons.
- (R) 3. State aim of Graded Lessons in a given department with emphasis upon the specific year being studied, or other elective courses which student is pursuing.

Note: 1, 2, and 3 to be presented in writing by not later than December 1.
- (R) 4. Projects and Tests (to be reported quarterly).
  - (O) a. Outline of course.
  - (O) b. Theme not less than 300 words based on contribution of course to character development.
  - (R) c. Service activities which will test the ability of the student to project the ideals of the course.

II. Departmental Work:
- (R) 1. Attendance and participation in all meetings: executive, business, social, worship, inspirational, etc.

III. (R) Division of Religious Education
- (R) 1. Participation in Church School of Missions.
- (E) 2. Participation in Special programs, special activities, such as pageants, plays, etc.
- (R) 3. Participation in the observance of four special days, namely Easter (Benevolence), Children's Day (Foreign Missions), Thanksgiving (Home Missions and Religious Education), Christmas (Benevolence and Aged Ministers).
- (E) 4. Participation in the observance of such other special days as may be in the program of the Division of Religious Education.
- 5. Projects:
  - (E) a. Observation and practice work, namely: Serving as assistant teacher or leader in the various departments on Sunday, or through the week.
  - (E) b. Outstanding service in other lines, showing effort and initiative.

IV. Cooperation in Other Local Church Enterprises:
- (R) 1. Regular attendance at worship services.
- (E) 2. Ushering, assisting in taking offering, participation in chorus, etc.

V. Cooperation in Interchurch Enterprises:
- (E) 1. Conventions, Training Schools, Institutes, Young People's Conferences, Young People's Councils, etc.
- (E) 2. Community service activities, such as Christmas Caroling, Americanization, etc.
- (E) 3. Community enterprises, such as Children's Week, Father and Son Week, Mother and Daughter Week, Make the City Beautiful Week, and campaigns, such as Community Fund Drive, etc.

VI. (R) Special Reading: Books and periodicals (at least one book per quarter.)
- (E) 1. Continent-Wide Reading Course for Young People, including Biography, Foreign Missions, Home Missions, Religious Education, Devotional Stewardship, Fiction, etc.
- 2. Periodicals, as directed by supervisor of leadership training, such as *International Journal of Religious Education, Bethany Church School Guide, Elementary Magazine, Church School Journal, World Call, Christian Evangelist, The Front Rank*, etc.

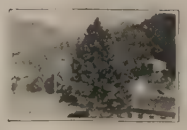
Books elected to be approved by Supervisor of Leadership Training.

International Leadership Schools and Camp Conferences

Dates for 1929

Lake Geneva, Wisconsin

Leadership School, July 22–August 3
Older Girls' Camp Conference, August 6–19
Older Boys' Camp Conference, August 20–September 2



Geneva Glen, Colorado

Older Girls' Camp Conference, July 9–22
Leadership School, August 5–17
Older Boys' Camp Conference, August 20–September 2

Lake Winnipesaukee, New Hampshire

Older Girls' Camp Conference, July 23–August 5
Leadership School, August 5–17
Older Boys' Camp Conference, August 20–September 2

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR MARCH

By Dorothy Kurzenknabe*

The month of March provides an introduction to the season of revelation, spring. It is the period when the child's interest in the wonders of nature is most keen. The changing temperature, the wind, the rain, the softening of the earth, preparations in the home for another season, all these arouse an alert response in the realm of childhood.

The child becomes alive to everything about him, and seems to sense the new life which pervades the earth.

The first bud on the tree, the strong wind which brings clouds and rain, the muddy walks and streets are potent subjects of conversation for the little child. They make him active and curious and because his world is a realm of new experiences and activity, the spring furnishes a greater appeal than any other season.

If we can create the atmosphere of the joy of living, if we can develop a wholesome interest in nature and living things, if we can provide opportunities to observe and discuss the actual growth of plants and changing elements, and if with all these we can develop and create attitudes of worship, reverence, and awe and appreciation for the handwork of that Heavenly Father in whom all things are possible, and without whom nothing is possible, then we have given the child the real spirit and great experience of springtime. At no other season is it more natural for sincere worship to grow out of every day experiences; so no other season gives the leader a richer opportunity to interpret experience religiously.

With this viewpoint in mind, our objectives for this unit of teaching are:

1. To develop a greater consciousness of God in his world.
2. To develop a deeper appreciation of God's goodness to us.
3. To strengthen the realization that all things come from the Heavenly Father.
4. To develop greater love for nature.
5. To encourage and develop attitudes for worship and reverence for the Heavenly Father who is the creator of all things.
6. To awaken a desire and provide opportunity to nurture growing things.
7. To teach certain facts about the growth of plants, the care of animals, and the natural phenomena.
8. To develop an interest in life in the physical and natural world.

How are these objectives to be obtained?

1. Frequent excursions out of doors to observe the sky, sun, and clouds, to look for birds and animals, or to hunt for buds, green things or signs of life.
2. Bringing quantities of nature materials into the room such as budding twigs, cocoons, early spring flowers.
3. Care of animals that are breeding, such as rabbits, doves or guinea pigs.
4. Actual experience in planting bulbs, seeds in flower pots, or boxes, or on moist cotton.
5. Teacher's knowledge of nature study increased and refreshed.
6. Frequent outdoor prayer and song expressions and indoor worship periods.

Because the child's whole scope and appreciation of the season depend so largely upon the teacher's attitude, it seems that this should be a period of development for the instructor as well as the child. In order to inspire the desired attitude in the children, the teacher can well afford to spend much thought on her own spiritual life and fellowship with God, improve her knowledge of natural life, deepen her appreciation of human life, enrich her prayer life, consciously renew her faith and strive toward a larger life.

Unless the child can feel that his teacher is sincerely interested in the world about her, alert and responsive to the beauty of nature, he cannot develop the desirable attitudes we would have him possess.

Owing to a geographical difference in location the time of the coming of spring will vary. For this reason methods and materials for the development of these programs are merely suggested.

Development

TOPICS:

1. Regarding origin of rain, wind, etc.
2. Stimulating curiosity about growth and sources of nature.
3. About change of temperature and conditions of ground.
4. About kind and amount of clothing.
5. About new clothes.
6. About return of birds.
7. About feeding and care of birds.
8. About farm work in spring.
9. Helping the child to recognize the Heavenly Father as the source of springtime.

QUESTIONS TO INITIATE CONVERSATION:

1. How does the wind help in the spring?
2. Why is it warmer?
3. Where have the birds been?
4. Why do they come back?
5. How do the flowers know it is time to grow?
6. What can we do in spring that we couldn't do during the cold weather?
7. What can we do to help the birds and plants?
8. What makes the plants grow?
9. How do we know spring is coming?

SUGGESTED MATERIALS:

1. New books of nature subjects in the room.
2. New pictures of spring.
3. New plants.
4. Nature material for observation.
5. New equipment.

ACTIVITIES FOR PUPILS AND TEACHERS:

1. Short walks or excursions.
2. Representative play of spring activities.
3. Interpretive play of flowers, birds, wind, rain, etc.
4. Dramatization of spring songs and stories.
5. Planting garden, or bulbs or seeds in pots to be taken home later.
6. Caring for pets.
7. Repainting furniture and improving appearance of room.
8. Mounting spring pictures to decorate room.
9. Making feeding trays for birds.
10. Making bird houses.
11. Making kites.
12. Making spring posters.
13. Telling nature stories.
14. Learning verses about the springtime.

OTHER MATERIALS:

Songs:

"Sing Bluebird Sing"
"Robin Redbreast"
"Bunny, Pretty Bunny"
"The Little Chickens"
"The Pussywillow"
"So Cold Winter Days Are Past"
"Hear the Wild Wind Whistle"
"In The Spring"
"Patter-Pat, Patter-Pat"
"Little Bird and Flower and Bee"
"For Rain and Sunshine and Flowers Bright and Fair"
"All Things Bright and Beautiful"
All from *Songs for the Little Child,* Baker & Kohlsaat
"Who Made Ocean, Earth, and Sky"
"God Our Father Made the Daylight"
"Tirra Lirra Lirra"
"Now at Last"
"Early One Morning Before the Sun Had Risen"
"My Garden I did Plant"
"Your Rake and Shovel and Wheelbarrow Bring"
All from *149 Folk Songs* Davison & Surette

Stories:

"Danny's Garden"
"A Journey with the Wind"
"The Runaway Bunny"
All from *The Beginner's Book in Religion,* Edna Dean Baker
"What Betty Learned"
"The Yellow Poppy"
"The New Home"
All from *Beginners in God's World,* Elizabeth McE. Shields
Stories from the lesson material used in your own school.

Verses:

March brings breezes loud and shrill
To wake the sleeping daffodil
March Winds and April showers
Bring forth May flowers.

Whoever plants a seed beneath the sod
And waits to see it push away the clod.
Trusts in God.

"I Saw You Toss the Kite on High"
"In the Heart of a Seed Buried Deep So Deep."
Child's Garden of Verse R. L. Stevenson

"Who Has Seen the Wind?" *Sing Song,* Christina Rossetti
"The Rain is Raising Prickles," Dorothy Aldis' *Everything and Anything*
"Little Bird and Flower and Bee," *Songs for the Little Child,* Baker & Kohlsaat

He hath made everything beautiful in its time
Every Good Gift and every Perfect Gift is from above coming down from the Father
He causeth to come down for you the rain
He maketh his sun to shine
All things come of thee
He giveth drink to every beast of the field
The day is Thine and the Night also is Thine.

Pictures:

"The Boy and the Rabbit," Raeburn
"Bringing Home the New Born Calf," Millet
"The Spring Song," Glucklich
"Bertha Zuckerman"
"The Angelus," Millet
"Feeding Her Birds," Millet
"Song of the Lark," Breton
"Can't You Talk?" Holmes
Incidental and Correlated Magazine Pictures
Spring pictures by Jessie Wilcox Smith
Other pictures with your own lesson materials

*Director of Senior Kindergarten, First Methodist Church, Evanston, Illinois.

PRIMARY WORSHIP PROGRAMS FOR MARCH

*By Mildred O. Moody**

To the Leader

Though there are other lines along which worship services for March may be developed, we will confine this article to helping in the development of services around the second theme, "Appreciation for Reawakening Life."

The spring season of the year offers a wonderful opportunity for leading children into happy and impressive worship experiences. There are so many wonderful things happening—the warming days, the sprouting grass, the growing bulbs, the budding trees. There are so many new beauties to be seen—the blossoming flowers, the new leaves, the birds coming back, the stream running again making merry tunes, the butterflies emerging.

For flowers that bloom about our feet;
For tender grass so fresh and sweet;
For song of bird and hum of bee;
For all things fair we hear and see,
Father in heaven, we thank thee.

For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
Father in heaven, we thank thee.

From *Songs in Season*. By permission A. Flanagan Co., publishers.

What the March Services May Contribute to the Child's Religious Growth

The religious significance of the Easter season for young children is not primarily the interpretation of the death and resurrection of Jesus. The idea of the resurrection as proof of immortality is not needed nor understood. The marvels of awakening creation in spring, however, happening under the eye of every child, hold infinite possibilities for the interpretation of the beauty of God, the goodness of God, the lovely wonder of God. Some of the springtime activities of Jesus can be used as a means to this interpretation, also and this, it seems to me, is the religious significance of Easter for primary boys and girls.

Shall we, then, make this the objective of our services in March? With the general aim one of "appreciation of reawakening life" and our specific objective one of "interpreting the goodness of God through reawakening life" we can plan to help the child:

1. To look for new things at spring time.
2. To see the beauty in these new things.
3. To find them as the gifts of a good God to the world.
4. To desire to help others enjoy these beauties.
5. To become a co-worker with this good God in supplying beauty for others.

For the Pupil to Discover

"Eyes have they but they see not." "Ears have they but they hear not." It's true of so many. Is it true of you? Do the flowers speak to you? Can you interpret the language of the wind in the trees? Can you understand the murmur of the brook over the stones? Does the brilliant star and the shining full moon fill you with adoration? Do you long to pick your careful way through the early spring beauties of the wood? Do you watch breathlessly the making of the humming bird's nest? What do the beauties of the spring mean to you? Have you been trained to observe? Have you been taught to see? Have you learned to listen? Have you found God in what you have seen and heard?

It is just this we want the primary boy and girl to discover. It is our joy to lead them in the process of this discovery. But "Be ye first partakers of the fruits." During this month of March we will attempt to discover and help our children discover:

1. How and where to find the wonders of spring.
2. The why of these beauties—the goodness of God.
3. The people who need to come to know these beauties and these wonders.
4. How they can work with the Heavenly Father in giving this beauty to those who need it.

Activities in Which Pupil and Leader May Engage

No time of the year offers such abundant opportunity for varied activities in which pupil and leader may work together to accomplish the objective as do these spring months. It is impossible for you to obtain fullest results from your work unless activities are planned with your group and carried out. Something other than talking about the beauties of spring must be done if pupils experience the beauty.

1. *Making Flower Pots*

Flower pots made out of clay, painted different colors and shellacked are practical springtime gifts. Making them is a fascinating activity. They may be made all sizes, all shapes, all colors. What is better perhaps, they can be made for many different purposes:

a. To hold springtime beauties to make the primary room lovely on Easter.
b. To give to the kindergarten department to make their room beautiful on Easter.
c. To present to mother as an Easter gift.
d. To be delivered to the elderly people shut in from spring's loveliness.
e. To be taken to the sick children in a local hospital.

2. *Preparing Bowls of Flowering Bulbs*

The group will if possible hunt the stones to be used in the bowl. Perhaps they will earn money and buy the varied colored bowls. Perhaps they will make bowls as it is suggested they make pots above. Then they will buy the bulbs to go in the bowls. This may be done now not for Easter Sunday but for some of the weeks following Easter. Many people may remember the shut-ins and the sick children right at Easter. We will be preparing some beauty to be delivered for good cheer *after* Easter.

3. *Decorating the Room*

One of the activities children love is helping to decide on the room decorations. They take great delight in making and putting up these trimmings. Either one of the above activities may be a part of this third. Added to that we may decide on:

a. A frieze for the room.
b. Transparencies for the windows.
c. Wall pockets with flowers.
d. Cherry blossom trees.

4. *Nature Hunt*

Go out into the parks, or out into the woods, or if these are denied, into the yard where there is a tree or a bush and hunt for some of the wonders of spring. The things you will look for, of course, depends upon where you can go. You may be able to find some of the following:

a. A robin red breast come from the South.
b. A bursting bud on a tree which before long will be a leaf.
c. A flower bud on a forsythia bush.
d. A violet leaf already up. A spring beauty flower.
e. Some pussy willows.
f. A daffodil with flower bud showing yellow.
g. A new nest started by robin or wren or sparrow.
h. Cocoon—caterpillar's home.

5. *Making Nature Charts*

When the hunts have been taken, prepare nature charts. For some of the things you found you will have the real object like the pussy willow. This can be attached to your chart. For some you can use pictures. Some you can draw in. A verse of a prayer or of a song or a Bible verse can be printed on the chart telling about your discovery.

Materials Which May Be Used

Songs:

"Lord of the Sunlight" (first verse), No. 35, *Songs for Little People*, Danielson and Conant, The Pilgrim Press, Boston.
"Thank You, Father," No. 16, *First Book in Hymns and Worship*, Thomas, The Abingdon Press, New York.
"For the Beauty of the Earth," No. 20, *First Book in Hymns and Worship.*
"All Things Bright and Beautiful," No. 44, *First Book in Hymns and Worship.*
"'Tis God Who Sends the Spring," Melodies, Pupils Folder, No. 24.

Stories:

"The Easter Lily," *A Course for Beginners in Religious Education*, Rankin, Charles Scribner's, New York.
"The Caterpillar's Journey," p. 135, *A Year of Primary Programs*, Chapin.
"Spring Visitors," p. 73, Keystone Series, Course I, Part II.
"The Easter Story," p. 6, Christian Board of Publication, Course II, Part III.
"The Lily's Message," p. 240, Graded Lessons, Course I, Part 2.
"The Prettiest Bowl," p. 247, Graded Lessons, Course I, Part 2.
"How Betty Kept Easter," p. 241, Graded Lessons, Course II, Part 2.
"The Garden that Awoke," p. 244, Graded Lessons, Course II, Part 2.
"Jesus Rides Into Jerusalem," p. 259, Graded Lessons, Course II, Part 2.
"The Sleeping Morning Glories," *First Primary Book in Religion*, Colson, The Abingdon Press, New York.
"The Time of the Singing Birds," *Second Primary Book in Religion*, Colson, The Abingdon Press, New York.
"The Little Acorn," Wheelock, *Second Primary Book in Religion, Colson.* The Abingdon Press, New York.

Pictures:

"The Spring Song."
"The Song of the Blue Bird," Kenyon.
"Springtime," Picture Set (Primary) Course II, Part 2.
"The Easter Flower," Picture Set (Primary) Course II, Part 2.
Winter Birds, *Elementary Magazine.*

Calls to Worship:

"For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth,
And the time of the singing of birds is come."
—Solomon 2:11, 12

"Oh sing unto the Lord a new song:
For he hath done marvellous things."
—Psalm 98:1

LEADER:
"The spring has come so warm and bright
The buds are flying high;
The pretty flowers are pink and white;
White clouds are in the sky."

PUPILS:
"The Heavenly Father cares for us,
'Tis God who sends the spring
We children like this happy time
When birds so sweetly sing."

SING:
"All things bright and beautiful,
All things great and small,
All things wise and wonderful,
Our Father made them all."

Instrumental Melodies:

Same as those suggested in the February services.

*Director of Elementary Work, Board of Education of the Methodist Episcopal Church.

Suggested Service

(Preceded by period of preparation)

General Theme: Appreciation of Reawakening Life.

Aim: To help children grow religiously by:

1. Discovering some of the beauties of spring.
2. Understanding God as the giver of that beauty.
3. Finding those who need some of that beauty.
4. Planning to help give spring loveliness to them.

Service of Worship

1. QUIET MELODY, "The Spring Song," Mendelssohn.
2. CALL TO WORSHIP.
(Picture of "Spring" on the easel.)

Superintendent:
For lo the winter is past
The rain is over and gone
The flowers appear on the earth
The time of the singing of birds is come.
—Song of Solomon

Pupils:
Oh sing unto the Lord a new song
For he hath done marvellous things.
—Psalm 98:1

3. DEPARTMENT HYMN: "All Things Bright and Beautiful."
4. CONVERSATION:
Lead the group to think of the things bright and beautiful which they have seen that morning. Lead them to think of the things bright and beautiful which spring brings. Let them tell of the spring things, great and small, which they have found. Lead them to think of the giver of all of which they speak.
5. DEPARTMENT HYMN: "'Tis God Who Sends the Spring," Melodies.
6. DEPARTMENT PRAYER:
From the above conversation either have the group form their own prayer of adoration and gratitude or use the prayer in the first part of this article,
"For flowers that bloom about our feet
For tender grass so fresh and sweet."
7. STORY: "How Betty Kept Easter," p. 241, Graded Lessons, Course II, Part 2, or "The Lily's Message," p. 240, Graded Lessons, Course I, Part 2.
8. CONVERSATION:
Lead the group to think of those who cannot get out to see the beauties of spring. Let the group plan an activity —how to help take spring to these folks. Talk of the bowls, paintings, buying the bulbs, planting, delivering. Lead them to think of using their offering to buy what is needed.
9. OFFERING:
Sing: "Lord of the Sunlight," (first verse) No. 35, *Songs for Little People.*
Superintendent: We are loving and serving by bringing our offering to buy——(fill in with pots or bulbs as the children decide) to take spring to others.
Pianist plays "Offerings," No. 34, *First Book in Hymns and Worship.*
Pupils sing "Offering" while offering is taken.
Prayer: "O Giver of all gifts" (last verse of "Giving Thanks," No. 21, *First Book in Hymns and Worship.*

CONTINUED PLANNING:
As a group, make more definite plans as to how the project started in the worship service can be carried out. Let the smaller groups (classes) choose for just which part of the whole plan they will be responsible. Bring back the plans they decide upon and their work to be passed on by the entire group. All the other work of the department and of the following worship services will serve to help complete this enterprise.

JUNIOR DEPARTMENT PROGRAMS FOR MARCH

*By Phebe A. Curtiss**

"Oh, March, we know thou art kind-hearted
Spite of ugly looks and threats;
And out of sight art nursing
April's violets."

The subject "Growth" has been selected for the month of March because so much of the beauty of spring is hidden away during that month—just getting ready to burst into life when the time comes. Underground, all wrapped up tight the tender buds are growing—fairly trembling in their anxiety to push their way up into the light, and after a while they will do that and make beautiful everything around them.

In the life of the junior child, just such a process is going on. The great underlying principles which are going to determine how beautiful and how useful his life will be are being cultivated all "underground" and habits are being formed all out of sight which will have everything to do with the outcome of his life—the kind of a citizen he will make —the kind of a Christian he will be.

There are so many of these principles that we cannot even touch upon all of them, but we are suggesting four important ones—one for each of the first four Sundays in March. The fifth Sunday, being Easter, the program for that day will naturally emphasize that thought. Bear in mind that these are only suggestive. There may be other principles which it would be better to use for your group.

The ones chosen are: obedience, truthfulness, honesty, and unselfishness. Scripture, hymns, and stories fitting to use with these topics are given but here again they are only suggested and others may be easily substituted for them.

It would be interesting to start some of the bulbs that grow in water and let them develop during the month in the hope that the blossoms might be ready by Easter Sunday.

Pussy willows may be used and in the latter part of the month some of the early bulb flowers may be secured for decoration.

Other appropriate quotations may be used during the month if desired—

"O March that blusters and March that blows,
What color under your footsteps glows
Beauty you summon from Winter's snows
And you are the pathway that leads to the rose!"

"Whatever the weather may be" says he
"Whatever the weather may be;
Its the songs that ye sing and the smiles that ye wear
That's a'making the sun shine everywhere!"

"In little companies the early wild flowers rise."

"And little flowers like blessings grow everywhere."

The pre-session time may be used in drilling upon memory work and hymns to be used in the services. A little time spent upon the chants suggested will make it possible to use them and the children like them very much.

First Sunday

THEME: *Obedience*
PRELUDE: Instrumental music
CALL TO WORSHIP:
Hymn: "When Morning Gilds the Skies," *Junior Church School Hymnal,* No. 7; *Hymnal for American Youth,* No. 2.

STORY:
In England, one day, many years ago, a farmer at work in his fields saw a company of men, on horseback, riding over his farm. It happened that in one of the fields the wheat was just coming up and he didn't want the men to go there because the tramping of the horses and dogs would be sure to spoil the crop. He found one of his boys and sent him to close the gate into that field and keep guard over it and he told him that he must on no account allow the gate to be opened. Scarcely had the boy reached the field and shut the gate when the huntsmen came galloping up and they ordered the boy to open the gate. This he refused to do.

One after another, the men tried to get him to open the gate. One man offered him some money if he would do so and another one threatened to thrash him if he would not but he would not be bribed or frightened. He explained that he was doing just what his father told him to do.

Then a very grand and stately man rode toward him and he said, "My boy, I guess you do not know who I am. I am the Duke of Wellington and I am accustomed to have people do what I tell them to do. I command you to open the gate so that my friends and I can pass."

The boy took off his hat to the man whom all England delighted to honor and answered politely, "I am sure the Duke of Wellington would not want to have me disobey the orders my father gave me. He told me to keep the gate closed and I cannot open it without his permission!"

The brave old man was pleased with the boy's answer and lifting his own hat, he said, "I honor the boy who can neither be bribed or frightened into disobeying orders. With an army made up of such soldiers I could conquer not only the French but the whole world," and they wheeled their horses about and rode on.

Note: If preferred the story "The Knights of the Silver Shield" may be used. It may be found in *Why the Chimes Rang and Other Stories* by Alden, Bobbs-Merrill, Indianapolis, or *The Knights of Anytown* by Perkins, Pilgrim Press, Boston.

SCRIPTURE: To be read by four pupils who have been given the references.
"Children, obey your parents in all things for this is well pleasing in the Lord." Col. 3:20
"For this is the love of God, that we keep his commandments." 1 John 5:3
"Children, obey your parents in the Lord for this is right." Eph. 6:1
"If ye love me, keep my commandments." John 14:15

HYMN: "To Thy Father and Thy Mother," *Junior Church School Hymnal,* No. 136.

PRAYER:
Dear Heavenly Father, we come with thankful hearts because thou hast put so many blessings into our lives. We thank thee for our fathers and mothers, our teachers and friends who try to help us to live right and we pray that we may be obedient to them. Then we want to obey thee and we pray that we may study thy word to find out just what thy will is and then may we have the courage to do those things which will please thee. Amen.

OFFERING:
Leader: What gifts has God given us?
Response: Every good gift and every perfect gift is from above and cometh down from the Father. James 1:17a.
Leader: How shall we give?
Response: Freely ye have received, freely give. Matt. 10:8.
Chant together: All Things Come of Thee, O Lord, *Junior Church School Hymnal,* No. 184.

DEPARTMENT WORK:
Bible Drill—giving references and letting the pupils see how quickly they can find verses. Let the class which is ready first read references.

FELLOWSHIP:
Welcome visitors, introduce new teachers

*General Superintendent of the First Presbyterian Church of Chicago.

and pupils and welcome them. Give reports, make announcements, etc.
LESSON PERIOD
CLOSING hymn or prayer or word

Second Sunday

THEME: *Truthfulness*
PRELUDE: Instrumental Music
CALL TO WORSHIP: Scripture
Leader: "This is the day the Lord hath made." Psalm 118:24a
Response: "We will rejoice and be glad in it." Psalm 118:24b
All: "I was glad when they said unto me, let us go into the house of the Lord." Psalm 122:1
PRAYER:
Our dear Heavenly Father, this is thy house and we are glad to come into it. While we are here may we learn something that will help us to live in a way that will please thee; and now wilt thou hear us while we pray.
The Lord's Prayer in concert.
HYMN: "I Would Be True," *Junior Church School Hymnal*, No. 119, *Hymnal for American Youth*, No. 170.
STORY: "The Necklace of Truth," *Mace's Fairy Book* by Jean Mace, translated by Mary L. Booth, Harper Brothers, New York; also adapted in *Good American Vacation Lessons*, Pilgrim Press, Boston.
All repeat after leader: "Stand therefore having girded your loins with truth." Eph. 6:14.
HYMN: "Dare to Be Brave, Dare to Be True," *Junior Church School Hymnal*, No. 120, *Hymnal for American Youth*, No. 175.
OFFERING:
Leader: "Remember the words of the Lord Jesus: that he himself said, 'It is more blessed to give than to receive.'" Acts 20:35b
All:
"Bless thou the gifts our hands have brought
Bless then the work our hearts have planned
Ours is the faith, the will, the thought
The rest, O God, is in thy hands." Amen.
Junior Church School Hymnal, No. 129
Note: This may be recited or sung.
DEPARTMENTAL WORK:
Drill on memory work.
FELLOWSHIP: As in program 1.
LESSON PERIOD, followed by closing word, hymn, or prayer.

Third Sunday

THEME: Honesty.
PRELUDE: Instrumental Music.
CALL TO WORSHIP:
Hymn, "Fairest Lord Jesus," *Junior Church School Hymnal*, No. 9, *Hymnal for American Youth*, No. 122.
SCRIPTURE: Recite or read the First Psalm.
STORY: "The Merchants and the Golden Bowl," *Knights of Service*, Emerson O. Bradshaw, Abingdon Press, New York.
HYMN: "Saviour, in the Words I Say," *Junior Church School Hymnal*, No. 118.
SCRIPTURE: Read by pupils to whom references have been given—
"Recompense to no man evil for evil. Provide things honest in the sight of all men." Romans 12:17.
"Providing for honest things, not only in the sight of the Lord but also in the sight of men." II Cor. 8:21.
"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Phil. 4:8.
PRAYER:
We thank thee, our Father, for the words that have come to us today from thy Book, for the story we have heard and for the hymns we have sung. May they all work together to make our lives better. Help us all the days of this week to be honest in our work and in our play and in all we do at home, at school, and wherever we may be and now wilt thou listen while we pray to thee.
Chant Lord's Prayer as found in *Junior Church School Hymnal*, No. 180.
OFFERING: Same as in program for second Sunday.
DEPARTMENTAL PERIOD AND FELLOWSHIP: Same as in other programs.
LESSON PERIOD
CLOSING thought, prayer or hymn.

Fourth Sunday

THEME: *Unselfishness.*
PRELUDE: Instrumental Music.
CALL TO WORSHIP:
Hymn: "For the Beauty of the Earth," *Junior Church School Hymnal*, No. 29.
SCRIPTURE: Find references and read in concert:
"Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6:2.
"For the Son of Man came not to be ministered unto but to minister." Matt. 20:28.
"And this commandment we have from him that he who loveth God loveth his brother also." I John 4:21.
"Thou shalt love thy neighbor as thy self." Lev. 19:18b.
PRAYER:
Help us, dear Heavenly Father, to learn to be unselfish. Unless we are very careful we form the habit of putting self first and it is a very bad habit because it leads to many things that are wrong. As we study about Jesus' life we learn the lesson of unselfishness because he never thought first of himself but was always doing things for others. Help us to be like him, we pray. Amen.
HYMN: "O Jesus Lad of Nazareth," *Junior Church School Hymnal*, No. 137.
STORY: "Not What We Give but What We Share," *Knights of Service*, Emerson O. Bradshaw, Abingdon Press, New York; or "Where Love Is, God Is," same book.
HYMN: "Take My Life and Let It Be," *Junior Church School Hymnal*, No. 126.
OFFERING: See Program for first Sunday.
DEPARTMENTAL AND FELLOWSHIP PERIODS: Same as in other programs.
LESSON PERIOD, followed by closing prayer or hymn.

Fifth Sunday

THEME: *Easter.*
CALL TO WORSHIP:
Leader: "Open to me the gates of righteousness. I will go into them and I will praise the Lord." Psalm 118:19.
Pupils: "I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.
All: "This is the day which the Lord hath made; we will rejoice and be glad in it." Psalm 118:24.
HYMN: "Christ the Lord is Risen Today," *Junior Church School Hymnal*, No. 87.
SCRIPTURE (read responsively by boys and girls): Psalm 24:7-10.
PRAYER:
Superintendent: Dear Father in heaven, our hearts are very tender as we think of the dear Saviour who came into the world so long ago. Just a little baby, but who brought so much love with him—love enough to reach out to every one of us—love which made him live to make us happy—and which made him die for us. We thank thee that he came back long enough to let us know that we shall live again and that we shall be with him.
All chant Lord's Prayer.
STORY: If the Easter story as it is given in the Bible is the lesson for the day, use at this time "The Boy Who Discovered the Spring" in *Why the Chimes Rang and Other Stories*, by Alden, published by Bobbs-Merrill, Indianapolis, or "The Springtime" in *A Little Book of Profitable Tales*, by Eugene Field, Scribner's, New York. If the lesson is not this story, tell it in your own words.
HYMN: "Ring Happy Bells of Easter Time," *Hymnal for American Youth*, No. 118.
OFFERING: See program for second Sunday.
DEPARTMENTAL WORK AND FELLOWSHIP SERVICE: as in preceding Sundays.
LESSON PERIOD
CLOSING: Hymn, "Fairest Lord Jesus," *Junior Church School Hymnal*, No. 9.

MARCH SUGGESTIONS FOR LEADERS OF YOUTH

By Roy A. Burkhart

Just a Minute!

A word with you about this department. We have been thinking much about all the leaders of youth who read these columns. We have talked to a number of them in an effort to find how this space could provide the best service.

About a year ago, we changed from the plan of providing complete worship services to the plan of suggesting themes and materials that the leaders could use in preparing their own worship experiences for their groups. Now we are going one step further. We are retaining the worship program materials, but we are including, this and next month, suggestions to be used in building the whole program for youth. While, heretofore, worship suggestions were made for each of the departments in the young people's division, it is hoped that leaders will take the plans given this month as suggestive and adapt them to the department with which they are working.

Please write to "Ye Editors" and tell them what you think of these plans.

"We Would See Jesus" is the worship theme for March and April. We have done so little to give to our young people an opportunity to appreciate vitally the great religious pictures. What more vital theme could we use during March and April! During March we will use certain pictures setting forth events in the life of Christ. During April we will endeavor to interpret the great on-going ministry of Jesus in the world.

You will find it very worthwhile to order the pictures for both months well in advance. It will be advisable to get prints large enough to be seen by the whole department. Some churches will also make arrangements for each class to buy smaller prints for individual members. Pictures may be purchased from the Perry Pictures Co., Malden, Mass., or from the Wilde Picture Co., 120 Boylston Street, Boston. For class use the 5½" x 8" size would be the most practical. For use before the department, you should not order less than the 10"x12" size. If possible, you should have the 22" x 28" size. The cost is slight and could well be borne by the school. A class could present a picture to the school and have it unveiled the day it is first used; other classes could do the

same with other pictures on following Sundays.

Let us open up to our young people the great world of religious art during March and April, and through it and other experiences, help our young people to see Jesus.

Suggestions For the Worship Experiences In March

GENERAL THEME: "*We Would See Jesus*"

First Sunday

In The Strength of His Youth

PICTURE: "The Boy Christ," Hofmann. (Have your worship committee decide on the way in which the picture will be used in the worship service. You may want to have it before the group as they come in, or you may prefer rather to bring it before the group at a certain time in the worship service).

Brief Appreciation:

We have before us the boy Christ at his most winsome age; it is dignified, reverent, and the original is striking and harmonious in color. As all of us know, this picture was taken from the original picture "Christ and the Doctors" by Hofmann. Look at his face and you see him in all the strength of his youth, and in all the power of his glowing personality. One look at him and you know he is in the midst of doctors who are bound by the traditions and conventions of the past. With what quiet poise and with what beautiful dignity he meets their arguments and leads them quietly, even without their knowing it, into new and unattained fields of truth. It seems that as he sat with them that day a voice must have said something like this to him, "Dear boy, you must understand that not all truth has been revealed. God's word, to be sure, is true and it is in this book, but not even Rabbis can find it. Go home and think again and pray and live and learn to know both men and God—then some day you will return to these blind leaders of the blind and say 'Ye have heard that it was said to them of old, but I say unto you;' then the breach will be complete; the worn-out garment, in which inspiration once clothed itself, you will throw away, and you will trust that living and ever-deepening inspiration that comes from direct contact with God.

"And they will kill you for it!"

Be quiet: Look closely. He hears the voice and he will not turn back. We see him in all the strength of his youth as he faced the challenge of his Father and gave his life to realize it.

Second Sunday

In the Achievement of His Purpose

PICTURE: "Christ Tempted by Satan," Cornicelius.

Brief Appreciation:

In this great picture, we have the whole mystery of the temptation—not explained, but portrayed; and that mystery lies behind those eyes that look not at you, and not through you, but past you to infinite abysses, while the mind within is weighing, pondering, seeking ideals, testing conclusions. This great soul is not afraid—he only longs to find his duty; he is not struggling with a divided self. He has been for years wholly committed to the performance of duty; but now a new experience has opened a new heaven and a new earth—and a possible new hell. The lines of relationship between the little facts of his former life, the little paths of action that used to run so clearly from duty to duty, have been obliterated; and his naked self stands alone, on the highest pinnacle of earth, with a vast continent of problem and of opportunity stretching below him, the infinite spaces overhead, and God within.

With what insight and determination he faced his struggle: his eyes show the lack of sleep; his hair has been blown into disorder by the wind; his chin rests upon his right hand as so often happens when one is thinking, but his other hand has gripped the wrist.

"The Boy Christ," Hofmann
"Christ Tempted by Satan," Cornicelius
"The Last Supper," Da Vinci
"Christ in Gethsemane," Hofmann
"Peter and John," Burnand
"Easter Morning," Copping
"Christ and the Fisherman," Zimmerman
"The Walk to Emmaus," Girardet
"Light of the World," Hunt
"The Hope of the World," Copping

It took Jesus forty days to think himself clear of the entanglements involved in his problem; but he emerged with his future principles of action settled forever. They are these: "I am the Messiah and my work is to establish the Kingdom of God; I will never use my Messianic power for my own gratification; I will never make a spectacle of myself to gain popularity; I will never rule, but only love and help and teach."

—Arranged from an appreciation by Bailey in his *The Gospel in Art*. By permission.

Third Sunday

In The Beauty of His Fellowship

PICTURE: "The Last Supper," Da Vinci.

Brief Appreciation:

This is one of those pictures concerning which one needs to know the place where it was painted and something of the special purpose of the painting. Painted on one of the end walls of the refectory, or dining hall, of the monastery of Santa Maria delle Grazia, in Milan, opposite the table of the abbott, it was a constant reminder to the monks as they sat at their long table down the middle of the hall of the presence of their Spiritual Head as well as their earthly head at every meal. And the purpose was evidently to make them think, to examine their own hearts and lives, lest to them, too, should be spoken these fateful words, "One of you shall betray me."

In spite of the disasters and misuse of the years, in spite of the unusual degree of fading, due to the experiment which the artist tried in working with a new sort of material, this picture remains today one of the world's greatest paintings. The four groups of disciples form a most interesting study. Each group is different from every other, and each individual reacts to this tragic announcement in his own way. While it is worth while to identify each disciple, our interest centers naturally in the two groups nearest Jesus. Especially will we want to study the three at his right—John, nearest him, leaning back to catch Peter's whispered comment, "Ask him who it is?" Peter, impetuous as usual, demanding to know at once who the traitor might be (is there any suggestion as to his possible action in the knife which he holds in his right hand); and Judas, tightly clutching the money bag. Judas' whole attitude shows amazement that his secret is known to the Master, terror at being found out, and fear of the consequences. (Notice the bit of superstition in the overturning of the salt-cellar.)

In the group on Jesus' left, Thomas, James and Philip express, each in his own way the distress which his announcement has caused. Thomas, with staring eyes and uplifted finger is saying, "Can it be that you meant *me*, Master?" "Doubting Thomas," he is not even sure of himself. James, with wide-flung gesture, and knitted brows, seems to be saying, "Impossible, Lord! One of *us!* That cannot be!" And Philip, earnest, lovable, matter-of-fact Philip, is so deeply hurt (Matt. 26:22, God speed) that he rises, with both hands at his breast and a look of real grief on his face, as if to say, "Can it be I, Master? Lo, my heart is open to thy gaze. I could not fail thee."

So this great picture brought, and brings, its challenging message.

Fourth Sunday

In the Strength of His Purpose

PICTURE: "Christ in Gethsemane," Hofmann.

Brief Appreciation:

Read in the Gospels the account of this incident and you will discover that Hofmann has not expressed the whole of it, nor the most human side of it. There is no trace here of the agony in which Jesus "sweat as it were great drops of blood." The artist has chosen rather to paint the moment of victory when Christ's self-surrender to his Father appears on his countenance, as peace is symbolized by the halo about his head and reflected by the answering glory from heaven. Perhaps the artist could not express both aspects, the storm and the calm. But he did hint in the background the disciples who could not watch with him one hour and who by that faithlessness added to their Master's burden; he has suggested the dim walls of the city that had rejected him; and in the foreground, shown us the thornbush for tomorrow's crown.

The message of the picture is spiritual. It presents the victory of surrender, that sublime act of faith in which "failure" and death are accepted as a part of life. It depicts the union of the finite will with the infinite, the yielding of the very dynamic of life to Him "in whose will is our peace."

Fifth Sunday

In the Victory of His Personality

PICTURE: "Peter and John," Burnand.

Brief Appreciation:

There is no need of legs to tell that these men are running. In fact legs with their static position would slow down the speed that is now made swift by the fluttering garments and the hair blown back.

Yet run as they will, desire out-distances them. Their eyes are fixed on the gate of the garden whence Mary has brought such wondrous news. John sees it clearly, for his eyes are young and sharp. Peter opens his eyes wide to see it, but there is no sight in them—only faith. John and Peter both anticipate, in the old Latin sense; they reach out and grasp that which is not yet here. In imagination they already stand within the tomb and know that the Master has indeed risen.

But there is something more in Peter's face, something almost like fear. Perhaps it is the fear that he will be ashamed to meet his Lord after the cowardice and the oaths of that hour in Caiaphas's courtyard. Perhaps it is his fear that the Master has actually gone forever, so that it is too late for his penitent heart to embrace the Master's feet and cry, "Lord, thou knowest all things, thou knowest that I love thee!"

But in spite of fear, the gate draws nearer—nearer.

A Litany of Worship for March

For the visions of thy youth, for the beauty of thy life, for the purity of thy desires, for the strength of thy purpose, for the glory of thy achievements,

WE COME TO THEE, BOY OF GALILEE!

HYMN: "We Would See Jesus"

Jesus, born in poverty, born to bring peace among men, youth of the youthful,

WE WOULD SEE THEE AND LIVE.

Jesus, in whom all the nations of the earth are one, in whom is neither slave nor free, the Saviour and Redeemer of all,

WE WOULD SEE THEE AND LIVE.

Jesus, friend of the poor, feeder of the hungry, healer of the sick, comforter to the sad and lonely, purifier of the impure, strengthener of the weak,

WE WOULD SEE THEE AND LIVE.

Jesus, calling them that labor and are heavy laden, in whom is no respect of persons, companion of the outcast,

WE WOULD SEE THEE AND LIVE.

Jesus, denouncing the oppressor, enemy of evil and ugliness, betrayed for the sake of money,

WE WOULD SEE THEE AND LIVE.

Jesus, crucified for us,

WE WOULD SEE THEE AND LIVE.

Jesus, "Alive for evermore", the Savior and Master of men, the way upward and onward,

WE WOULD SEE THEE AND LIVE.

Other Suggestions for the Worship Experiences

STORIES AND QUOTATIONS:

(a) A story that may be told in connection with the use of "Christ in Gethsemane"

He was only a boy to his mother, yet he was going away from home to live and work in the distant city. He was glad to go, eager to leave the watchful care of the home, but his mother felt as if she could not let him go alone, not even sure that he was consciously taking God with him, though she had tried, as best she could to lead the boy to him. 'Twas only a day or two before he was to go and the mother longed to find the right message to give him before he should leave her.

One day when he came in toward evening, his mother said to him, "John, down in H—— store there is hung a wonderful picture that I should like much to have you see. Will you go down tomorrow and see it?" "Oh, mother", said the boy, "what do I want with a picture? I don't care about it and I don't want to take the time to go."

"Son," said the mother, "in a little while you will be where I shall not be asking you to do things to please me. I should like you to do this for me."

"Well," answered the boy, "if you put it in that way, I suppose I must go." And so he went.

He was directed to the room where the picture was hung and opened the door to enter. But he stepped back. On the platform at the front of the room was a man praying. He waited for a time and then opened the door again, but still he was at prayer. When he opened it the third time and found it still the same he decided to enter and investigate. Then he found that the man at prayer was the picture he had come to see. It was the Christ in Gethsemane, a very large, life-size picture, wonderfully lighted and framed in black velvet. Eagerly he went forward and studied the picture which could thus mislead him. That was a fine face! But it seemed very full of care. Why? His mother had told him that the Christ was not afraid to die, that he had done no wrong. Then why did he look so worried?

After a time he went out but he wanted to see the picture again and he wanted to ask some questions about it. So he said to his mother, "I should like to see that picture again. Will you come down with me tomorrow?" And with a glad heart the mother went to the gallery with the boy. This time he went toward the picture with his hat off and with quiet step. Silently they stood and looked at it, and then he asked the question which seemed to him so important, "Why does his face look so worried and why do his hands seem to be pleading?" "Son," said the mother with a silent prayer, "he had only been a teacher for three years and there was so much he wanted to teach and to do. But now he was to die and leave it all undone. I think he was worried for fear the work would not be done, for even the men whom he loved and trusted were asleep when he needed them. I think he wondered if people all down the years would do the work that he could not do. He was thinking of that, I am sure, as he prayed."

For a long time the boy stood there, his hands moving one over the other and his face sinking lower and lower as his eyes looked steadily into the face of the man at prayer. Then he straightened his shoulders and quietly said, "Oh, Man of Galilee, if there is anything that you left undone that I can do, you can count on me."

And he went out to live like the Christ.

(From *The Use of the Story in Religious Education*, Eggleston, published by Doubleday, Doran & Company, Inc., New York. Used by permission.)

(b) "A Boy's Philosophy of Life." (Printed in *Jesus and A Boy's Philosophy of Life*, published by the Association Press, New York. Used by Permission).

A Yale student was killed in a motor cycle accident in May, 1924. While going through his son's desk, the father found the following:

My Life Work Problem

How can I best advance the Kingdom of God? How can I help most to make the spirit of Jesus operative in human society?

This is the central question for me because I am committed to the way of Jesus; I believe it is the best way of life—the way for all men—and the only way that will lead me on and up to better things. I must uncompromisingly reject all thoughts of how I may have the easiest or happiest, or most comfortable life, or how I may obtain the greatest honor and advancement; I must even do away with thoughts of self-advancement: I must even do away with thoughts of self-development, except insofar as this will contribute to my highest usefulness in the Kingdom of God.

The Solution

Whole-heartedly adopt the way of Jesus myself; catch his spirit; learn the sources of his power and appropriate them for myself.

In whatever I am engaged, try to see the implications and bearing of his spirit and outlook on life.

(c) A Word About Easter

"On move the resurrection hours,
The Easter heralds throng—
Till sudden bursts the miracle
Of blossom and of song."

"No other day so stirs the spirit of hope and courage in the soul of man, evolving in us a hope that leaps beyond the borders of the world and the courage that faces Eternity. For this, Easter, in its history, its music, its springing earth, its prophecy of renewal, stands; for the putting off of the tyranny of sense and the terror of the grave, and the putting on of immortality. It gives us the key to the higher heroisms of humanity, its grand optimism, its divine idealism; that which Tennyson meant when he wrote that rather than the glory of the warrior, the glory of the orator, the glory of song, 'Give me the glory of going on and still to be'; a glory which puts a new meaning and value into life with its efforts so sadly baffled, its achievements so imperfect, its acquirements so unsatisfactory. For we can work with brave hearts, and endure with serenity, if the good we aim at here and never quite attain is an earnest of the good we shall win and realize in the time to come."

"May it be given us, on this resurrection day, to see through the shadows into the life of things, that when the echoes of our songs have died away, there shall live in us a new life of victorious hope; so that when flesh and heart fail we shall know whither our path leads—even to him who is our true life, in whom we shall renew our fellowship with all the world now and forever."—Joseph Fort Newton.

Poems:

"If Easter be not True"

If Easter be not true,
Then all the lilies low must lie:
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.
If Easter be not true.
Then faith must mount on broken wing;
Then hope no more immortal spring:
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.
If Easter be not true.
'Twere foolishness the cross to bear;
He died in vain who suffered there:
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?
If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worthwhile the struggle, sure the prize,
Since Easter, aye, is true!
—*Henry H. Barstow*

"For Palm Sunday"

Ride on, ride on in majesty!
Hark! all the tribes "Hosanna" cry:
O Saviour meek, pursue Thy road,
With palms and scattered garments strewed.
Ride on, ride on in majesty!
In lowly pomp ride on to die!
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.
Ride on, ride on in majesty!
In lowly pomp ride on to die!
Bow Thy meek head to mortal pain!
Then take, O God, Thy power, and reign!
—*Henry Milman*

"An Easter Wish"

May the glad dawn
Of Easter morn
Bring joy to thee.
May the calm eve
Of Easter leave
A peace divine with thee.
May Easter night
On thine heart write,
O Christ, I live for thee!
—*Author Unknown*

The above poems taken from *Quotable Poems*, published by Willett, Clark and Colby. Used by permission.

Week of Prayer for Youth

The agencies cooperating in the Crusade with Christ are planning to set aside the last week of March as a period of personal and group prayer. All over the land, youth, alone and in groups, will be searching for God and the meaning of life in a special way.

Definite materials will be released in plenty of time for the use of leaders and youth themselves. All of us will want to make those days including Easter day a great season of spiritual discovery. A booklet to be put into the hands of youth themselves is being prepared for the Crusade Committee. Keep this in mind. Look forward to it with your young people. Write E. P. Gates, Mt. Vernon and Joy Streets, Boston.

Departmental Suggestions for March

We have asked three experienced leaders to give some definite suggestions for the month.

What My Intermediates Are Planning For March

Harry C. Kuhnert*

March stands out in our minds as the month of spring. Spring is the time of awakening life. This is also true in the spiritual life of the boy and girl. March this year offers one of the outstanding days of our church year, namely, Easter. The question comes, "How can we take advantage of this awakening in our intermediate department?"

Because boys and girls in this early adolescent period are so active and always so ready to help, our minds turn first to service projects. Here a fine opportunity presents itself. They will be asked to help decorate the church auditorium at Easter time. Various classes will be asked to bring bulbs, particularly Narcissus, which will bloom in six weeks if put in a cool or dark place for two weeks before being brought out into the sunlight. They cost from seventy-five cents to one dollar a dozen. During the week as well as on Sundays these classes with their teachers will care for the bulbs. Then by Easter Sunday we hope to have beautiful flowers for our church school and church services. In the afternoon representatives of the classes will take the flowers to our Children's Free Hospital. In the meantime those who have been caring for the bulbs will have caught a glimpse of the meaning of the awakening life in nature.

But we likewise want to give them an opportunity for the awakening of their spiritual life. Jesus was of the intermediate age when he went up to Jerusalem with his parents and questioned the Doctors in the Temple. Boys and girls are interested in religious things. During March, church membership will be called to the attention of the department and we will organize our Pastor's Training Class. I will see the boys and girls personally and get their parent's consent about coming into this class in view of their uniting with the church. Then on Palm Sunday those bringing in their membership will be asked to stand and their superintendent will give them a word of encouragement and inspiration.

The Easter season is a real time for dramatization. For some reason or other Easter has been too often overlooked. I do not know any story that can be dramatized better than the Resurrection story. From our attendance list ten boys and girls who have earned the privilege and who were not in the Harvest Festival or our Christmas play, will be selected to present the Easter story. They will be asked to remain at the close of the church school session and we will carefully read the Bible material. Then will come the setup of the scenes, and because of the arrangement of our church auditorium it will be necessary for us to plan for one scene only. This will be at the tomb where the Roman soldiers are on guard. Then parts will be assigned for Peter, and the other disciple, for Mary, Mary Magdalene, Salome, the angel, and for the four Roman soldiers. The story is an easy one to present, yet, indeed, a most effective one dramatically, and we are confident that we can so present it here that our young people will catch a new vision of the "Awakened Life" and go forth to their daily living with an inner serenity and a secure consciousness that

"God's in His Heaven,
All's right with the world."

*Director of Religious Education, Grand Avenue Congregational Church, Milwaukee, Wisconsin.

What My Seniors Are Planning for March

C. H. Currie*

Our aim in our March program will be three fold: first, to secure a more complete consecration by all to the Jesus way of life; second, to instill a deeper church loyalty, especially as expressed in church membership; and third, to help those about to choose their vocation to do so according to Christian principles.

Different parts of the program will be planned to accomplish these aims. The worship services of the church school session will be built around the theme, "The Jesus Way of Life", and will try to make religion vital, related to living, and meaningful. Some of the fundamental principles of Christianity and especially Jesus' teachings will be presented in talks by selected people, probably adults, with members of the department in charge of the service.

The teachers will have personal conferences with pupils regarding their difficulties, their relationship to the church, and vocational problems. Some conferences may be handled by the department superintendent and the pastor, especially regarding church membership.

The evening or League meeting of our group is the place for enlisting and inspiring leaders and active workers in the month's activities. The subjects will be related to our personal living, perhaps carrying further the theme of the morning worship service, or giving opportunity for discussion of perplex-

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ing problems. Before each meeting begins a five minute gathering for prayer by the leader, adult advisor, and some of the officers will help greatly to set the proper spirit in the meeting itself. The observance of the morning watch and conversations with friends about living the Jesus way will be encouraged.

One of the main features will be the coming of a gospel team of two young women and two young men from a nearby college for the week end of March 22-24. A social time on Friday night will help the team members get acquainted. A devotional meeting on Saturday night will give the first chance for real messages from the team. Sunday morning the department worship service will be given over largely to the team, when personal consecration will be stressed. In the afternoon the seniors can meet the team in personal conferences about vocational problems, college plans, or personal difficulties.

The evening meeting will emphasize Christian life purposes in choosing a vocation. Very likely the following definite pledge used by Bishop Henderson of the Methodist Church will be presented. "A Life Covenant. I, ————, hereby freely and fully dedicate myself to Jesus Christ as a living sacrifice in service for others, wherever, whenever, and in whatever, form of service will please Him. I will definitely seek the will of God for my life work, and covenant to do his will wherever it may lead me, and whatever may be the cost." Summed up in the motto, "Whatever, wherever, whenever pleases Him", a powerful and legitimate appeal can be made to all young people.

On this same Sunday, March 24, the pupils intending to join the church will be taken into the pastor's study during the usual class period and told plainly the obligations and meaning of church membership by the pastor. An opportunity for questions will be given. This group will then be received into membership during the morning church service, separately from the adults or children.

In the line of dramatic activities we may present the play, "And He Came to His Father" by Erna Kruckemeyer, a presentation of the parable of the Prodigal Son. If our talent seems capable, we may give during Holy week the play, "The Boy Who Discovered Easter" by Elizabeth McFadden. Both plays are published by Samuel French, New York, for thirty-five cents each.

What My Young People Are Planning for March

H. E. Wornom*

The program of the Young People's Association of our church for the month of March, 1929, in its general plan, will be much like that of the other months of the year. The major interest, the central project, will be the usual four hour "Open House", from five to nine o'clock each Sunday.

"Open House" consists of several features: classes from 5:15 to 6:15; from 6:30 to 7:45 a brief devotional service led by one of the young people and an address or profound service of worship led by some outstanding personality whose contacts with life have been rich, varied, and above all, significant for the developing ideals and thoughts of youth; light supper at eight o'clock, after which, an informal social period when some pry the speaker of the evening with questions, when others sing old songs about the piano and yet others just chat and enjoy the friendly sociability of the occasion. Twice a month, during this social period, the Sunday evening hour committee presents a program for those who wish it—perhaps a story read by the pastor, a moving picture of the Grand Canyon or of the world of bacteria, or readings and entertainment by one or more of the young people.

A few young people of the church, four years ago, began this type of program in hopes that by it they might better serve themselves and a large group of young people of the community, especially students in the nearby technical college, who attended no church on Sunday evenings. Two to three hundred young people now attend "Open House" every Sunday as compared with twenty to thirty which was the usual number at the Association's Sunday evening meetings four years ago. Many of the college students now work with the young people of the church to make "Open House" increasingly worth while to both groups, and to extend its service more widely to yet other unchurched young people.

Within this general "Open House" plan there will be special emphasis for the month of March. The church as a whole will be studying "Unknown Americans". For their part in this study the young people will seek to understand and appreciate the Jew. On March 3, a distinguished Rabbi will address the Association on the contributions of the Jew to American life and culture. During the March Sundays following this address, the classes will further investigate and discuss the Jew and, I suspect, as we approach Easter, there will be much thought about that greatest of Jews, Jesus.

The social service committee of the Association, which organizes those who can and are willing to give service in meeting needs outside the Association, will organize all who may be interested in some project of mutual service to or better relationships with Jews.

On one of the next three Sundays the Association will cooperate with the Y. M. C. A. of the nearby technical college in bringing to "Open House" for a great mass meeting, some one who has and can effectively share with us a vital and living experience of God.

On another of these three Sundays, the question of a more valuable and satisfying use of leisure and recreational time will be considered in the address period. During March the Association will not hold any of the usual mid-week social events, unless it be a retreat for the council for spiritual growth as well as social fellowship.

The special feature of a third Sunday will consist of an address by either a doctor on the care and use of our bodies or by a student of personal economics on the use of our money and the whole question of possessions as seen from a Christian point of view.

For Easter Sunday evening there will be either a pageant of the living Christ or a communion service of worship and dedication to the Christian way of life. The plans for the communion service will involve special lighting effects correlated with special music and pictures; in fact, every resource of art will be drawn on to make more impressive the meaning of our Lord's death and spiritual resurrection. If it is decided to have a pageant on Easter Sunday then a simple communion service will be held on some evening during Holy Week.

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Book Suggestions for the Month

No leader should allow March to pass without special effort to help youth share vital experience with God. It is easy for us to fill the minds of youth with facts and leave their imagination devoid of ideas. Youth want reality in religious experience. It is very easy indeed to find a group of young people who discuss God but, who themselves, have had no personal experience with him. And the latter is what they want and must have. A group of young people had been discussing prayer for a time with a leader when one of the group remarked, "You have talked about prayer with us, won't you lead us in prayer now?" Youth need to intellectualize religion and do it intelligently, but need also to feel religion.

The following books should help you in helping your young people:

Soper, *What May I Believe,* Abingdon Press, New York. A good treatment of fundamental beliefs.

Weiman, *Methods of Private Religious Living,* Macmillan Company, New York. A splendid book on the matter of daily devotions and reading.

Swain, *What and Where is God?* Macmillan Company, New York. Here is a great book that has been read and discussed by many, both old and young.

Buckham, *The Humanity of God.* Here is a vital book for our day. It will meet a real need. It is a thorough apologetic for theism.

Royden, *My Thought of God.* A book out of the author's own religious experience. The reader will find it very helpful.

Gilkey, *The Certainty of God.* A book that can easily and profitably be used by a group of seniors and young people in discussion groups.

ADULT DEPARTMENT PROGRAMS FOR MARCH

*By E. W. Halpenny**

Please read again the general introduction to the quarter's services found on page 31 in the December *Journal.* Allow emphasis once more on the *imperative* need for training in appreciation of worship on the part of many adults. If my children had to choose between an adequate service of worship in their department in the church school and the teaching period, I would advise them to choose the worship service. The lives of many older people are very prosy because they have never learned to worship.

Suggestions for this month are in general, not in detail. Each director should select, add to, and arrange his own services. No matter what form of service is outlined the measure of success achieved in its execution depends greatly upon the spirit and attitude of those leading. Let all seek to be "in the Spirit on the Lord's Day."

This month, though, it may seem "far fetched," a connection between the lesson themes is suggested. It may prove helpful or may be discarded.

The theme for the month is "*The Christian Church.*"

"Defined and Interpreted," March 3rd
"In Confession and Fellowship," March 10th
"In Worship," March 17th
"In Expression and Ministry," March 24th
"In Triumphant Hope," March 31st

The suggestions in the service details following are simple. Heavier or more classic introductions may be selected. The devotional Scripture for any day may be used.

First Sunday

Theme: "The Christian Church Defined and Interpreted"

Musical Arrest: "Onward Christian Soldiers"

Opening Ode (standing): Sing the first stanza of "Onward, Christian Soldiers"

Invocation: (Thanksgiving for the church)

Hymns: Choose from—
"I Love Thy Kingdom Lord"
"The Church's One Foundation"
"Glorious Things of Thee are Spoken"
"Blest Be the Tie that Binds"
"Faith of our Fathers."

Prayer: The prayer should be for the "Kingdom vision," and for the "unity of the spirit." It should include a plea for pardon for prevailing narrowness and prejudice.

Special Feature: Summarize the contents of paragraphs bottom of page 26 and all of page 27 in *The Drift of the Day* by Burris Jenkins, or briefly state the contrasts between the "Church of Authority" and the "Church of the Spirit" in chapter I of *The Church of the Spirit* by Frances G. Peabody.

Dismissal to Class Period: (To be used March 3, 10, 17 and 24)

Our God and Father grant unto us, from the privilege of study that is ours during this month, a clearer vision of the burden of the prayer of Jesus "that they all may be one." Help us both in things spiritual, as well as natural, to remember that "the things which are seen are temporal; but the

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things which are not seen are eternal." Endow both teachers and classes with wisdom, that together they may find "The Way." Amen.

Second Sunday

THEME: "The Christian Church in Confession and Fellowship"

MEDITATIVE MUSIC: "Break Thou the Bread of Life"

INVOCATION: We give thee thanks, O Lord, for all times and places set apart for meeting thee. This morning on this thy day, in this thy house, may we be, as in the closet of prayer, alone with thee. Do thou grant unto each one of us to commune with thee today. Amen.

HYMNS:
"O Jesus Thou Art Standing"
"O Master Let Me Walk With Thee"
"O God Our Help in Ages Past"
"My Soul Be on Thy Guard"
"Take My Life and Let It Be"

PRAYER: The prayer might suggest thanksgiving for 'the tie that binds," for the church militant, or for the "guarding spirit." Its petition should follow along the line of added light of the Spirit in grasping the spiritual meaning of all sacraments and for humility and unselfishness in fellowships.

SPECIAL FEATURE: Search out some good catechism and brush up on "Sacrament," "Baptism" and 'The Lord's Supper." Make a general statement of all three, particularly stating the meaning and relationship of the word sacrament, or if preferred the meaning of the sacrament (?) of "Foot Washing" called "The Sacrament of the Basin and the Towel," observed on the same night as the "Last Supper," and the Spirit involved therein may be developed. It is said (by Charles E. Jefferson) that "The Sacrament of the Lord's Supper has proven to be a divisive sacrament." He suggests that the other sacrament may be "the sacrament of the future." It may turn out to be the sacrament which will unite all the followers of our Lord."

CLOSING OF WORSHIP PERIOD: See first Sunday

Third Sunday

THEME: "The Christian Church in Worship"

APPROACH: Signal for silence and attention (School standing). Recite Exodus 20:1, 2, 8-11. The director might recite verses 1 and 2 and ask all to join in "the Fourth Commandment," but it will be more impressive, or forceful, if the director recite all in a commanding tone and manner

INVOCATION:

Almighty God our Heavenly Father, who of thy great mercy hath promised forgiveness of sins to all them that, with hearty repentance and true faith, turn unto thee. Have mercy upon us, Pardon and deliver us from all our sins, and incline our hearts to keep this law.

HYMNS: Choose from—
"Holy, Holy, Holy"
"O Day of Rest and Gladness"
"When Morning Gilds the Skies"
"My God I Thank Thee"
"Jesus Calls Us O'er the Tumult"
"For the Beauty of the Earth"

PRAYER: The prayer should stress the line of thought in the first half of paragraph two under "Concerning Worship," programs for January, page 31, December *Journal.*

SPECIAL FEATURE: "London, England, with a population of over 6,000,000 and a comparatively Christian Sunday controls itself with 10,000 policemen. Paris, on the other hand, with a population of 2,500,000 and no Sunday, requires 100,000 soldiers to hold it in check." A Christian Sunday counts for something. Develop this line into a three-minute talk. Make statements but *do not preach.*

Use the closing invocation used first Sunday.

Fourth Sunday

THEME: "The Christian Church in Expression and Ministry."

ATTENTION ARREST: "I Gave My Life for Thee," played softly (music ceases as director arises)

CHALLENGE: Recite Luke 12:15, or, memorize and recite the quotation given below from Shaftsbury's Diary.

INVOCATION:

O Lord God give unto each one of us a sense of values. Defend us against material things, that they may not rule over us. Help us to "seek first the Kingdom of God and his righteousness" for the glory of thy name. Amen.

HYMN: Choose from—
"Where Cross the Crowded Ways of Life"
"Let the Lower Lights Be Burning"
"This is My Father's World"
"Far and Near the Fields are Teaming"
"I Gave My Life for Thee"
"I Love to Tell the Story"

PRAYER: It should be ample in acknowledgement of the "many blessings" beyond count; should express thanks for the joy of living and privilege of stewardship. The petition should be for honesty before God as his ministering servants.

SPECIAL FEATURE: The following extract from the diary of Lord Shaftsbury (the seventh Earl) could be used here, if not as suggested above, as a basis for practical meditation. "Depend upon it, whatever you may think when you are young and stirring, the time will come when you will take counsel with your grey hairs and you will bless God if your life has been one by which humanity has been benefited and God honored."

This idea, or illustration from life proving Luke 12:15, or the fact that no matter what a man possesses at death he leaves *all,* and others often fight over it even unto bad feelings, can be developed.

Use closing prayer for the first Sunday.

Fifth Sunday

THEME: "The Christian Church in Triumphant Hope"

MUSICAL ARREST: "In the Cross of Christ I Glory" (played triumphantly at first, then subdue)

HYMN: "In the Cross of Christ I Glory" or "Christ the Lord is Risen Today"

INVOCATION: (The prayer suggested below in "Special Feature," if not used then, may be used here)

HYMNS: Select from the two above, and
"Jerusalem the Golden"
"Fairest Lord Jesus"
"Jesus Shall Reign"
"Tell Me the Stories of Jesus"

PRAYER: The prayer should be centered around the Easter thought. Just what line it follows should be determined by the rest of the program as planned.

SPECIAL FEATURE: Special Easter music, or develop meditation on "What Easter Means to Me," drawing the comparison between springtime when, in all nature, "Life" is triumphing over "Death." The dominant note in Easter is this same triumph. Make the application. All should regard Easter as a birthday or "new year" day for checking up on the success in life of the growing triumph of the better over the baser.

If this be followed, close it with this prayer:

O Victorious Christ, our Saviour and our Lord, we rejoice today in thy victory. We thank thee for "laying down thy life" and for all it represents in saving us from eternal darkness. But more still do we adore thee that thou didst "take it again" and become "the first fruits of them that slept." Make this Easter day, to every one of us, the birthday of a greater triumph than ever over all that is impure within, in thought, in word and deed. Amen.

CLOSING: Use at this closing the closing prayer for each Sunday in January.

MARCH PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By E. P. Westphal**

This month includes Palm Sunday and Easter Sunday and for these special Sundays suggested materials may be easily found in various places. Those leaders who have available such books as Stacy, *Worship for Youth;* Littlefield-Slattery, *Hymnal for Young People;* Smith, *Hymnal for American Youth,* will do well to look over the Easter worship services (page 131, Stacy; 299, Littlefield-Slattery; 51, *Hymnal for American Youth*), and the Palm Sunday services (Stacy, 129; Smith, 12). The Stacy book has a very suggestive service centering about the Gethsemane experience of Jesus, which is in pageant form and is a "life dedication service" appropriate for Sunday evening (page 222).

We are probably suggesting more materials than can be used in each service, in order that selection may be made in accordance with the needs of any particular situation. The themes for the month are gathered about the events in the last week of the earthly life of our Lord. The leader or leaders will do well to connect the services from week to week with such explanations as will preserve the continuity of the story. Use many of the group for various parts of the services. The hymn numbers suggested are in *Hymnal for American Youth.*

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General Theme: Jesus' Last Week

1. The Coming of the King (Sunday, Monday, Tuesday)
2. The Quiet Time (Wednesday, the Day of Retirement)
3. The House of Friendship (Thursday)
4. Sacrificial Love (Friday)
5. The Triumphant Messiah (Easter Sunday)

First Sunday: The Coming of the King

(Sunday, Monday, Tuesday)

PRELUDE: "Pilgrim's Chorus," Wagner; or "The Palms," Faure

READING IN UNISON: (without announcement) Psalm 24:7-10

WORD OF INTRODUCTION of services for the month (see introductory note above)

HYMN: "Hosanna! Loud Hosanna" (105) or "All Glory, Laud and Honor" (104) or "All Hail the Power of Jesus Name" (125)

SCRIPTURE: (Read by two intermediates) John 12:12-13; Luke 19:37-40

WORD OF EXPLANATION of the meaning of the coming of the King into the city of Jerusalem and of how his coming immediately divided the people, some of whom were for the Christ, some against him. Stress especially the purpose of the coming of Jesus and his attitude as suggested in—

READING: Luke 19:41-44

SOLO: "The Palms," Faure, or hymn, "Who Is on the Lord's Side?" (184)
TALK: Based on John 1:11 and making the point that as Jesus "came unto his own" he still "comes unto his own" and each of us is finishing the sentence.
HYMN: "Ride On, Ride On In Majesty," or "Lead On O King Eternal" (188), or "True-Hearted, Whole-Hearted" (163)
Other hymns which might be used are "Come Thou Almighty King" (36), "Lord of All Being," "The Whole Wide World for Jesus" (264)

Second Sunday: The Quiet Time

(Wednesday, the Day of Retirement)

PRELUDE: "Come Unto Me Ye Weary," Handel's *Messiah* or "Traumerei," Schumann, or "Largo' from *New World Symphony* by Dvorak
READING: (by leader or in unison)
"Speak to him, thou, for he hears
And spirit with spirit can meet,
Closer is he than breathing
And nearer than hands and feet"
HYMN: (played softly) "Take Time to Be Holy"
SCRIPTURE: Mark 6:7, 12, 30-32
WORD OF EXPLANATION suggesting place of retirement in Jesus' life, especially in the last week going to Bethany each evening after the busy and trying days of Sunday, Monday, and Tuesday. Some allusion to the events of these days might be made to bring into contrast the need of retirement each evening and now all the day of Wednesday that God might speak to his Son, and the Son might receive new power for the experiences ahead of him.
HYMN: (sung) "Take Time to Be Holy" or "O Day of Rest and Gladness" (16)
PRAYER
PSALM: (in unison) 23, or 91, or 121
HYMN: "Dear Lord and Father of Mankind" (146)
TALK OR STORY: Gaining new strength through quiet, concluded with word on the situation toward which Jesus was looking as he faced the last day of his earthly life. May be prefatory word to subsequent services of month.
HYMN: "O Master Let Me Walk with Thee" (205)
DISMISSAL.
OTHER HYMNS:
"I Need Thee Every Hour" (152)
"Rock of Ages" (150)
"Art Thou Weary, Art Thou Languid"
"Hear Us, Our Father" (23)
"Have Thine Own Way, Lord"

Third Sunday: The House of Friendship

(Thursday)

N. B. In Mattoon-Bragdon *Services for the Open* there is a fine service on "Comradeship," page 105. Stacy also has one on "World Friendliness," page 190.
PRELUDE: Use several of the hymns suggested below, concluding with "I Need Thee Every Hour" (152)
HYMN: (without announcement) "A Friend I Have Called Jesus" or "Jesus Is All the World to Me"
PRAYER: Expressing gratefulness for all Christian fellowships, especially for fellowship and friendship which includes Christ and all Christians throughout the earth.
WORD OF EXPLANATION on the meaning to Jesus of the friends at Bethany and his circle of disciples as he faces his agony, introducing the—
SCRIPTURE READING: Luke 22:7-13—"The Unnamed Friend"
HYMN: "Love Divine, All Love Excelling" (verse 1, 126)
SCRIPTURE: The Secret of Fruitful Friendship, John 15:1-10
HYMN: "Love Divine, All Love Excelling" (verses 2 and 3)
SCRIPTURE: The Test of Friendship, John 15:12-16
HYMN: "Love Divine, All Love Excelling" (verse 4)
SCRIPTURE: The Outreach of Friendship, John 17:18-23
TALK: Gathering together the instances of the week in relationship to Jesus' circle of friendship, especially the last hours which he wanted to spend uninterrupted, even by Judas, with his friends in tender precious fellowship in that upper room of the unnamed friend. The church may have been born there, this may have been the place of the outpouring of the Holy Spirit. The world-wide outreach of the Gospel might well be brought into the talk.
READING: John Oxenham's poem "In Christ There Is No East or West" (See page 69, Orders of Service)

In Christ there is no East or West,
In him no South or North;
But one great fellowship of Love
Throughout the whole wide earth.

HYMN: "Blest Be the Tie that Binds" (277)
OTHER HYMNS:
"I've Found a Friend, O Such a Friend" (159)
"Saviour, More Than Life to Me"
"O Thou Great Friend to All the Sons of Men"
"What a Friend We have in Jesus"
"Where Cross the Crowded Ways of Life" (222)
"Christ for the World We Sing" (257)

Fourth Sunday: Sacrificial Love

(Good Friday)

N. B. Place at the front where all may see a large picture of Hofmann's "Christ in the Garden of Gethsemane" or one of Christ bearing the cross, or one of the Crucifixion.
PRELUDE: "Largo" from *New World Symphony* by Dvorak, or Handel's "Largo" or several of the hymns suggested below, concluding with "Saviour, Thy Dying Love" (158)
READING: (in unison from board or printed program) John 15:13-14
HYMN: "'Tis Midnight, and On Olive's Brow" or "In the Cross of Christ I Glory" (111) or "When I Survey the Wondrous Cross" (109)
SCRIPTURE: Matthew 26:36-46
HYMN: "There is a Green Hill Far Away" (108)
TALK: Refer to the meaning of the whole week which comes to its tragic climax in the supreme sacrifice of Jesus. Suggest our possible response to such a sacrifice of love concluding with the story of "The Boy and the Picture" of Hofmann's "Christ in Gethsemane." The story is from Margaret Eggleston, *Use of the Story in Religious Education*. It may also be found in the paper covered booklet on *Worship for Juniors* by Miss Mildred Moody, published by the Methodist Board. It is also printed in the programs for the young people's division in this *Journal*, page 32. The story of Zinzendorf, the founder of the Moravian movement and the picture of Christ bearing his cross "All this I did for thee, what hast thou done for me" would also be very appropriate.
HYMN: "Saviour, Thy Dying Love." People silently reading verses one and three as they are very softly played by instrument.
PRAYER: Conclude with last four measures of the above hymn as response.
HYMN: "When I Survey the Wondrous Cross" (109), or "Take My Life and Let It Be" (166), or "Lead On, O King Eternal" (188), or "Just As I Am Thine Own to Be" (131)
OTHER HYMNS:
"O Love that Wilt Not Let Me Go" (164)
"O Sacred Head Now Wounded"
"Beneath the Cross of Jesus" (106)
"Alas, and Did My Saviour Bleed"
"It Is Finished, All the Pain"

Fifth Sunday: The Triumphant Messiah

(Easter Sunday)

N. B. This may be a sunrise service and if it is, may well be prefaced by the playing of Torjusson's "To the Rising Sun." Place on blackboard or large printed card the words "If ye then be risen in Christ, seek those things that are above."
PRELUDE: Many appropriate instrumental numbers are available from which selection may be made. If possible have a good soloist sing "Open the Gates of the Temple"
READINGS: The Empty Tomb—Mark 16:2-5; Matthew 28:5-10
HYMN: "Christ the Lord is Risen Today (114)
READING: Luke 24:13-32. Four persons may participate in this reading, one taking the part of each of the characters in the story, Cleopas, the "other," Jesus, and one reading the narrative parts.
PRAYER: For the consciousness of the presence of the Christ in our lives.
READINGS: Luke 24:33-35; John 20:19-21.
HYMN: "The Day of Resurrection" (113)
TALK: "The Outreach of Easter" using the passage "If ye then be risen in Christ," The challenge of the risen, triumphant Christ to us, his followers should be clear and ringing. It might well lead up to the—
READING: Matthew 28:16-20
CONCLUDING HYMN: "All Hail the Power of Jesus' Name" (125)
OTHER HYMNS:
"Crown Him with Many Crowns" (124)
"I Know that My Redeemer Lives"
"We May Not Climb the Heavenly Steeps" (144)
"Lift Up, Lift Up Your Voices Now" (121)
"The Strife is O'er"
"Thou Did'st Leave Thy Throne and Thy Kingly Crown" (91)
"Fairest Lord Jesus" (122)

From Darkness to Dawn

(*Continued from page 26*)

Costumes: Minute directions for costumes are unnecessary, as any good book on pageantry is a sufficient guide for biblical costumes. See also Copping's "Pictures that Teach"[1]. Very rich effects can be secured by means of simple materials, such as paisley shawls, colored scarfs, couch covers, and bright remnants of soft silk or cotton. Joseph, Nicodemus, and Esther are dressed as aristocrats; the other characters more simply. The reader wears a loose flowing robe of white or black, and sandals.

Scroll: Attach wide paper, upon which the Scripture readings are written to two sticks with knobs, following the ordinary pictures of Jewish scrolls or books. The scroll should be rolled from one stick onto the other as the reading continues.

NOTE: The pageant is simple to produce, and can be used by the small church with excellent dramatic effect. It is highly important that it should run smoothly and that all parts should be perfectly committed, as the deeply sacred atmosphere must be maintained throughout.

[1] Methodist Book Concern. Set of 95 for $2.50 or single copies, 25 assorted, 4 cents each; less than 25, 5 cents each.

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What's Happening in Religious Education

DR. WILLIAM NORTH RICE, for 51 years a member of the faculty of Wesleyan University, and professor emeritus of geology for ten years, died recently at the home of his son in Delaware, Ohio. He was almost 83 years old. Professor Edward L. Rice of Ohio Wesleyan University, is his only son.

THE American Peace Society, century old national peace organization and one of the earliest influences among nations abroad for organized effort in behalf of peace, has announced the election of William Fortune, of Indianapolis, as president to succeed United States Senator-elect Theodore E. Burton, of Cleveland.

The new president has had a long record of notable achievement in the leadership of movements for the public welfare, and when a banquet was tendered him by fellow citizens in 1926 President Coolidge publicly said of him: "Such examples cannot but inspire others to similar interest in public welfare." He was described by John W. O'Leary, then president of the Chamber of Commerce of the United States, as "a citizen at the forefront of those who are giving of their time and ability to the American public."

REV. T. BASIL YOUNG, Director of Weekday and Vacation Church Schools and Leadership Training for the New York State Council of Religious Education, has been given a leave of absence for the year beginning October, 1929. He will spend the year in graduate study.

The Findings Committee report for the Annual New York State Sunday School Convention contained the following:

"In the four departments that are under the leadership of Dr. T. Basil Young, during the past year there has been accomplished an extraordinary record of notable achievements."

In his annual report for the year 1927-28 are found the following significant figures: There were more than 10,000 persons enrolled in denominational and interdenominational schools and classes conducted in New York State. There were 396 weekday church schools with an enrolment of 37,903, an increase of sixfold in five years. The 499 vacation church schools of the state enrolled 43,410 children.

REV. G. MORRIS SMITH was installed as President of Susquehanna University, Selinsgrove, Pennsylvania, on November 23. Dr. Smith has served pastorates in Mt. Vernon, New York, and Buffalo, New York, and at one time was teacher in Blair Academy in New Jersey.

DR. PAUL L. DENGLER, Director of the American Institute in Vienna, who is visiting the United States, has announced that the Austrian government will offer six fellowships to American students for study at the University of Vienna during 1929. The fellowships will provide for board and lodging as well as for tuition.

VALENTINE'S Day is to be made an occasion of large value from the standpoint of religious education, according to the plans set forth in a recent bulletin by the Federal Council of Churches. The possibility of utilizing the recurrence of this anniversary to set forth sympathetically and constructively the principles which should guide young people in their relation to each other and which lie at the basis of the institutions of marriage and the family are clearly pointed out in an excellent pamphlet. Suggestions, bibliography, and quotations which may be used in talks and worship services will be sent upon request to the office of the Federal Council of Churches, 105 East 22nd Street, New York City.

The International Council of Religious Education announces the publication of Research Service Bulletin No. 6

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Previously announced: No. 5: ***The Development of a Curriculum of Religious Education.*** A practical study in curriculum making—the principles underlying the work of the International Curriculum of Religious Education; the program of curriculum construction. 64 pages. Price 30¢ per copy.

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THE Hebrew Christian Alliance of America is an organized body of Jewish men and women who believe Jesus Christ to be their Lord and Saviour, the promised Messiah of Israel according to the Scriptures. The Hebrew Christian Alliance stands for a brotherhood of a twice-exiled people—first because they are a part of homeless Israel among the Gentiles; and, second, because their attachment to Christ Jesus—the stone rejected by the Jewish builders—has made them rejected by their people.

A school of missions was held by this Alliance during the summer at Winona Lake.

HOME Dedication Day, a unique special day in the year's calendar, has been set this year for Wednesday, March 27, 1929. Professor H. Augustine Smith, of Boston University, has been instrumental in promoting the observance of this day and has made a valuable contribution through it to the beautifying of the American home life. The objectives of the observance have been stated thus:

1. The vitalizing of home life in the midst of club life, dining out, jazz parties, movies, and joy rides.

2. The checkmating of divorce through the re-establishment in the home of sweet reasonableness, romance, beauty, and religion.

3. The beautifying of the home through the fine arts, particularly through pictures and music, excellent copies of famous masterpieces being installed and increasingly good music being performed, and only the best heard over the radio.

4. Understanding anew between parents and children. Not less time on the golf links for father nor less time at the club for mother, but somehow *more* time for play with the children, reading with and to them, and the social joy of one meal together during the day. "Blessed are all they that have good manners, even at home."

5. Love for other folk than our own; a cord close-binding all mankind, stretching from America to Japan, to India, to South Africa, over to Brazil and Argentina, across to Hawaii and back through the Golden Gate; a day of obvious world comradeship, irrespective of race or color, a day for making home life the most beautiful experience in the world.

Literature describing in detail the purpose of the day and appropriate forms of observance may be secured from Professor Smith.

DR. FREDERICK W. LEWIS, Dean of Religious Education at the College of Emporia, and for many years President of the college, resigned to become assistant executive of Biblical Seminary at New York City.

NINE causes of race prejudice in the United States have been listed as the result of a recent survey by Dr. Emory S. Bogardus, professor of sociology at the University of Southern California. Dr. Bogardus secured statements from 2,000 American citizens, all native-born but descendants of nearly every race of the globe; living in New England, the north and south Atlantic states, the Middle West, and the Pacific coast; representing both sexes, a wide range of religious beliefs, and a number of occupations. Behavior traits were given as the cause of prejudice toward most of the 40 races to which reactions were recorded. The causes of race prejudice, as listed by Dr. Bogardus, are:

First. The common trait of generalizing upon adverse experiences with one or two persons, and of reacting against the entire race to which they belong.

Second. Race egoism. The idea of the superiority of one's own people.

Third. Lack of cultural development of some races.

Fourth. The obtrusiveness and over-aggressiveness of an individual, which brings down a storm of prejudice upon his whole race.

Fifth. Successful competition on the part of an invading race.

Sixth. The emphasis placed upon crimes committed by immigrants.

Seventh. The habit of scenario and fiction writers of choosing their villains from the lower-class level of some foreign race.

Eighth. Marked differences in color of the skin, shape of the eyes, nose and lips.

Ninth. General hearsay and gossip. A friendly racial deed may be told once or a few times, but an unfriendly deed may be repeated a thousand times, and in retelling become exaggerated beyond all recognition.

Since race prejudice is a sentiment, it is an acquired trait, and since it is an acquired trait, it may be controlled and prevented to a surprising degree, according to Professor Bogardus.

THE Protestant Episcopal Church has announced the completion of a fund of a hundred thousand dollars to endow mission work in Alaska, in honor of the work done by Bishop Peter Trimble Rowe in that country.

THE National Christian Council of China received favorably from one of its commissions a recommendation that a limited number of carefully selected visitors from abroad should be invited to China for periods of from six months to two years each to render specialized service, such as "a study of actual conditions, help in analyzing problems, evaluation of present methods, guidance in research, information regarding experience in other countries and encouragement and inspiration to Christians in China."

THREE great American universities, Princeton, Yale and Chicago, have made almost simultaneous announcement of the appointment of a full-time officer as head of the religious work at these institutions. Dr. Robert Russell Wicks has been made Dean of Religion at Princeton, Dr. Charles W. Gilkey is the new Dean of the University Chapel at the University of Chicago, while the Reverend Elmore McNeill McKee is full-time pastor of the University Church at Yale, where he will minister to the religious life of the students. New chapels have recently been completed at Princeton and Chicago, and Battell Chapel at Yale has been redecorated and refurnished.

A FEATURE of the Chicago World's Fair Centennial Celebration in 1933 will be a great Parliament of Religions to be attended by clergymen and lay workers from all parts of the world.

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THE members of the American Educational Delegation to Russia were the guests of honor at a dinner given by the American Society for Cultural Relations with Russia on November 10. The speakers were Professor John Dewey, of Columbia University; Dr. Donald J. Cowling, President of Carleton College; Fola LaFollette of the City and Country School, and Waldemar G. Bogoras, of the faculty of the University of Leningrad. Dr. Stephen P. Duggan, Director of the Institute of International Education, presided.

THE United Synagogue of America sees in the radio its opportunity of getting on the air for the removal of ignorance as to just what modern Judaism is. Hence every Wednesday evening one may hear through WEAF representatives of every wing of Jewish faith, Orthodox, Reformed, and Conservatives in all their variations. Christians will find it a convenient means of getting a synagogue service at its very best, since unusual efforts have been made to maintain a high standard in these presentations.

LESS than one-half of the citizens of Illinois in 1926 were members of any religious body, according to a report of the commerce department fixing the number of church members in the State in the year at 3,357,954. The population of the State in 1926 was approximately 7,296,000. The report shows that there were 144 different religious groups or denominations in Illinois in 1926, with 9,558 organizations or churches, a substantial increase over the 126 bodies with 9,294 organizations and 2,522,374 found in the 1916 religious census.

DEAN WALTER SCOTT ATHEARN of the Boston University School of Religious Education recently held a series of conferences in the Grace Covenant Presbyterian Church, Richmond, Virginia. The theme was, "The Training of American Youth." The evening sessions were broadcast over the church radio station. The meetings were sponsored by the local church through the cooperation of the Virginia Council of Religious Education.

AMONG the various summer camp enterprises for young people, one that is unique has been opened at Interlochen, Michigan. It is a camp for the National High School Orchestra. The first session had one hundred and fifty students and faculty members from all sections of the country. A daily program including study and practice was entered into enthusiastically by the students. The orchestral performances were of a surprising high order. It is expected that the camp will be useful in developing an appreciation of the best type of music and a definite emphasis in the high schools of the country on this important aspect of education.

A UNIQUE and fitting observance of the tenth anniversary of the signing of the Armistice is reported from the church school of the First Methodist Church, Pasadena, California. Following the session of the church school, all of the departments gathered on the lawn where they sang "America the Beautiful." Next was read the Paris Peace Pact followed by a parade and a salute to the flags of the fifteen nations signing the Peace Pact. These flags were carried by adults of the church. "Joy to the World" was sung by all the participants during which on the opening "Joy to the world" of each stanza a flock of carrier pigeons were released from baskets in front of the platform. The flight of the pigeons, the beauty of the flags of all nations, the joy of the song, and the hope in the hearts of everyone made a lasting impression upon those present.

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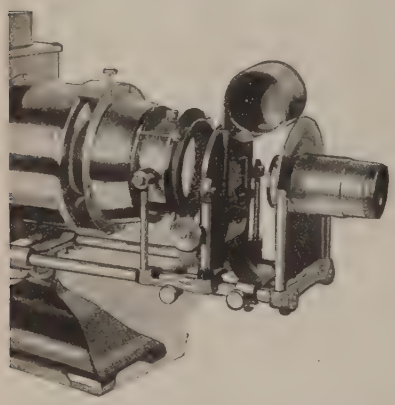

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AFTER thirty-four years of service as a member of the Pennsylvania State College faculty, Dr. Fred Lewis Pattee, an authority on the history of American literature, has resigned and will spend the winter in Florida, writing, and lecturing at Rollins College. Having served for thirty-one years as superintendent of St. Paul's Methodist Episcopal Sunday school of State College, Dr. Pattee received an engrossed parchment from the school expressing its appreciation.

AN Institute of International Relations for the promotion of better world relations met at Riverside Mission Inn and the University of Southern California from December 9th to 14th. Among the national and international notables on the program were the following:

Frederick M. Davenport, United States Congressman from New York, and professor of law and politics at Hamilton College; A. H. Robertson, Rear Admiral, U. S. Navy, Commandant Eleventh Naval District; Contessa Maria A. Loschi, of Rome, Italy; Colonel Jason Joy, Director of Industrial Relations, Association of Motion Picture Producers, Hollywood; Karl C. Leebrick, Professor of International Relations, Syracuse University; Roy Hidenichi Akagi, General Secretary of the Japanese Students' Christian Association in North America; Chester H. Rowell, editor and publicist; Charles K. Edmunds, President of Pomona College; Thomas J. Orbinson, M.D., former chief of the Latvian Section of the Baltic Mission of the American Relief Administration; Tully C. Knoles, President of the College of the Pacific; Mrs. Thomas Winter, past president of the Federation of Women's Clubs, and Allen Blaisdell, Director of the International House, University of California.

Included in the program was a celebration of the signing of the Pact of Paris, and the formal opening of the Los Angeles University of International Relations, offering specialized training in consular, diplomatic and foreign service.

MR. WALTER M. HOWLETT, the Secretary of the Department of Religious Education of the New York Federation of Churches, has prepared a reading course list for workers in the field of religious education arranged by departments. There is a suggestion for a ten-dollar library which includes some essential books. The recent list is a supplement to a similar list prepared by Mr. Howlett last year and is prepared in fulfillment of a widespread demand which has grown out of the usefulness of the previous list. There are suggestions for regular reading in units, suggestions for beginning workers, for experienced workers, for advanced workers, and a very good list of books for personal enrichment. Copies of the list may be ordered from the office of the New York Federation, 71 West 23rd Street, New York City.

A MOVEMENT is in progress among the members of the Universal Church in the United States to endow the birthplace of Clara Barton. For this purpose they are seeking a fund of $50,000. Miss Barton was born in North Oxford, Massachusetts, in 1830. Her great work was the organization of the American Red Cross, one of the greatest benevolent associations in the world.

THE first meeting of the Board of Managers of the North American Section of the World Sunday School Association, since the reorganization at the Los Angeles Convention, was held at the Hotel Pennsylvania, New York City, on November 27. The North American Section has direct responsibility for securing the necessary funds and developing the work, acting as big brother to the National Associations in China, Korea, Japan, Ceylon, Philippine Islands, Bible Lands, Egypt, and South America. Hugh R. Munro of New York is chairman of the Section; Paul Sturtevant is treasurer; and Dean Luther A. Weigle is chairman of the Executive Committee. At the meeting on November 27, representatives of Boards of Foreign Missions, Boards of Religious Education, State Councils of Religious Education and interested laymen were invited. It proved to be a most significant gathering. Dean Weigle's address on "The Next Step" inspired the group with a feeling of the strategic importance of the world-wide program of religious education.

AT Tulsa, Oklahoma, January 15-18 there was held the Third Southern Baptist Sunday School Conference. Over one hundred leaders were on the program, and the attendance which ran into thousands, represented every Southern state. The First Presbyterian Church was host to the Young People's and Adult Conference; the First Christian Church to the Children's Workers Conference; the First Baptist Church to the Administration Conference. The general meetings were held in the city convention hall.

THE New Jersey Council of Religious Education at its recent meeting elected Henry Reed Bowen, formerly Director of Young People's Work, to be General Secretary of the State Council. Miss Frances M. Hedden was elected Associate Secretary, especially charged with children's work, weekday and vacation work, and extension work. Rev. Samuel S. Hamilton, formerly General Secretary for the State Council, has resigned to accept a professorship in New York University.

MISS FLORENCE TEAGUE has been engaged as Secretarial Assistant to Dr. Magill in the New York office of the International Council of Religious Education, the Religious Education Foundation, and the International Association of Daily Vacation Bible Schools. Dr. Magill is Secretary of these three corporations which have a common office in New York located at 805 Pershing Square Building, Park Avenue and 42nd Street. Miss Teague will spend the month of February at the International Council headquarters in Chicago and will take up her duties in New York about March first.

Miss Teague was for several years Educational Assistant in the Department of Leadership Training of the General Sunday School Board of the Methodist Episcopal Church, South. For the past year she has been doing special educational work in South Carolina under the supervision of Teachers College, Columbia University. She has completed the required work for a master's degree at Yale University and is especially trained and experienced in religious education.

EUROPE and BIBLE LANDS—1929

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THE Imperial University Library in Tokyo built by a gift of four million yen from Mr. John D. Rockefeller, Jr., has been formally dedicated, the American and British ambassadors and the minister of education participating. The building replaces that destroyed in the 1923 earthquake. It contains 600,000 volumes, largely gifts from America and Great Britain.

THE New Education Fellowship will hold an international conference at Elsinore, near Copenhagen, from August 8 to 21, 1929. The subject of discussion will be "The New Psychology and the Curriculum." The Castle of Kronborg, overlooking the sea (the scene of Shakespeare's "Hamlet") will be the headquarters of the conference, the speakers at which will include the following: Professor Cizek, of Vienna; Dr. W. Boyd, lecturer in education, University of Glasgow; Dr. Decroly, of Brussels; Dr. Adolphe Ferriere, of Geneva; Dr. P. Dengler, of Vienna; Dr. C. W. Kimmins, Dr. Percy Nunn, Miss Helen Parkhurst, Professor J. Piaget, Dr. O. Pfister, Dr. Harold Rugg, Mrs. Beatrice Ensor, Dr. Elizabeth Rotten, Rabindranath Tagore. Details can be had from the secretary, Miss D. Matthews, 11 Tavistocksquare, London, W.C.

AFTER a career of thirty four years of continuous service as a college president, the longest continuous service in that office for any man in America, Dr. Lemuel H. Murlin formally returned to the preaching profession this week. He preached on November 4 his first sermon as official pastor of the American Church in Berlin, Germany.

Dr. and Mrs. Murlin were, at the beginning of the week, officially re-inaugurated to the position in the American Church which they held in 1910 when the American savant was on leave of absence from Baker University. Dr. Murlin's Sunday sermon, appropriately one of Thanksgiving, marked the beginning of an organized attempt to revive the American colony in Berlin as the strong united group it was back in the happy days before the War.

Dr. Murlin served for seventeen years as President of Baker University, Kansas; for thirteen years as President of Boston University; and from 1924 until his recent departure as President of De Pauw University.

BISHOP FRANCIS C. McCONNELL, head of the New York area of the Methodist church, was elected to succeed Dr. S. Parkes Cadman as president of the Federal Council of Churches of Christ, at the Council's 20th anniversary session at Rochester. Rev. Irving D. Lord and Rev. Frank H. Mann, both of New York, were elected secretary and treasurer of the Council.

ON December 1 Mrs. Bessie Hart came into the Texas Christian Missionary Society work as associate secretary of Circles and Triangles. Mrs. Hart has been serving as director of religious education in First Christian Church, Abilene. With her work in Texas Christian University and the Young People's Conferences, Mrs. Hart has had interest and contact with young people throughout the State.

THE sixth annual major conference of the Student Association of Middle Atlantic Theological Seminaries was recently held at Crozer Theological Seminary, Chester, Pennsylvania, at which twenty-one seminaries with eighty-four official delegates were represented. The theme of the conference was "How to Make God Real to Men in Worship." The question was developed through addresses, discussion groups, and participation in various services of worship.

A striking departure was the holding of the various services of worship. The delegates attended an Episcopalian service at St. Paul's Protestant Episcopal Church, Chester, Rev. F. M. Taitt, rector; a Roman Catholic mass at St. Michael's Roman Catholic Church, Chester, at seven in the morning before breakfast; a non-liturgical service in the Crozer Chapel conducted by Dr. Albert Parker Fitch; a communion service for all at the First Presbyterian Church, Chester; and, perhaps, most unique of all, the last gathering for worship was at the Quaker Meeting House in Chester. Undoubtedly these impressive worship periods induced the high spiritual and intellectual tone of the conference.

The discussion groups were active and live. The chief points treated were: definitions of worship and reality; how worship has varied in forms and types historically; what worship should be today; subjective and objective elements in worship; the relative proportionate values of ritual, sermon, minister, music, surroundings, et cetera, in making God real in worship.

MRS. ALICE BROWNE FRAME, for the past six years Dean of Women at Yenching University, Peking, where she has been serving for sixteen years under the American Board, is taking up her work as Dean of Mt. Holyoke College. Dr. Frame was awarded in 1925 the degree of Doctor of Letters by Mt. Holyoke, which is her Alma Mater, "for distinguished service in education." She has been supported during her years in China under the American Board by the students and alumnae of Mt. Holyoke.

LATE in November there was dedicated the Henry Cohen Community house of Galveston, Texas, which was erected at a cost of $100,000 and named in honor of Rabbi Henry Cohen, who has led the activities of Temple B'nai Israel for more than 40 years.

CHARLES A. GUNN, of the Presbyterian Architects bureau in China, and Sam Dean of the Truth Hall School of Engineering Practice, Peking, were recently awarded Second prize of $2,000 for designs and plans for a new building for the Metropolitan Library of that city. The Library was made possible by America's remission to China of further payments of the Boxer indemnity.

THE recent issue of *Who's Who in America* shows that of twenty-two thousand who gained prominence, fourteen thousand are college or university graduates, while three thousand more attended some institution of higher learning, though they did not graduate.

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"Recent Progress of Religious Education in Japan"

(*Continued from page 13*)

only teachers' manuals have thus far been issued. The series is printed in yearly units, on paper of medium quality. The press work is good. The volumes are paper bound and sell for seventy-five cents (gold; one yen, fifty sen) each. As yet only about one-third of the Sunday schools are using these graded lessons. The principal obstacles to wider use are the lack of pupils' materials; the comparatively high cost of the books; shortage of trained teachers; and the practice among pastors of holding a weekly meeting of teachers for coaching in the use of the Uniform Lesson on the following Sunday.

Significant progress is being made, however, in the training of teachers. Ten years ago there was but one training school for Sunday school teachers in Japan. This present year more than a dozen schools have been held. Formerly, inspirational institutes were the rule. Now the demand is for courses in educational psychology, child study, story telling, the fine arts in religious education, and for age-group specialization. While these schools have not yet attained to a high grade the standard is being raised year by year. In most cases ten class periods are offered in eight days, each period fifty minutes in length. Instruction is principally by lecture. Persons enrolling for credit are asked to buy textbooks, in courses for which textbooks are available in Japanese, but this is not required. Instructors are expected to furnish students with mimeographed syllabi of their lectures. In some cases the writing of papers is required. No examinations are given. Among the best of these schools are the Presbyterian Training School held at Gotemba, the Congregational Training School at Ashiya, near Kobe; and the United Brethren Training School, held in cooperation with the National Sunday School Union, at Lake Bewa. This latter school held its tenth annual session this past summer. In addition to cooperating in the Lake Bewa school, the Sunday School Union maintains a school at Karuizawa and another at Shimonoseki. The latter school, started three years ago by the Rev. H. E. Coleman, Secretary for Japan of the World's Sunday School Association, has had two sessions with an attendance at each session in excess of one hundred, principally teachers. In spite of this promising development in training schools, there is a dearth of teachers in the Sunday schools.

A promising beginning has been made in Japan toward the development of an indigenous literature for religious education. Several books have been written by Ito, an Episcopal minister, on such subjects as, foundations of religious education, theory of religious education, and aims and agencies in religious education. Other writers are Anesaki, on the relation of religion to education; and Tanimoto, a former professor of education in Kyoto Imperial University.

While noteworthy progress has been made in these and other lines in recent years one cannot but feel that religious education is not fully keeping pace with the growth of secular education. In a rapidly growing nation, already approaching seventy million in population, less than 2,000 Christian Sunday schools with a few more than two hundred thousand members do not make a greatly impressive showing. It is true that the Sunday school is not the only agency of Christian religious education. Very significant work is being accomplished by the 257 weekday kindergartens, with their twelve thousand children; 8 primary schools with one thousand pupils; and 59 middle schools (high schools) with twenty-three thousand young people. Considering the obstacles that have had to be overcome these schools represent remarkable progress. But the fact remains that the combined total constitutes a small minority of Japan's children and young people in Christian schools and Sunday schools. Christian religious education is yet in its beginnings in Japan. But the comparative smallness of the numerical total is by no means the most serious feature of the situation. The really disconcerting fact is that the Sunday schools of Japan are not rapidly increasing in enrolment. In some of the denominations the membership has actually suffered a decrease in recent years. The reason for this is not far to seek. The churches are not fully responding to the challenge of a great opportunity for religious education. Not a few of the pastors are indifferent to the Sunday school and, surprising to say, are not thoroughly awake to the importance of any form of religious work with children. The Christian churches are struggling under the burden of an extremely difficult economic problem. Most of the pastors receive a very meager salary and are compelled to give attention to the difficult task of bringing their congregations to self-support. With all due allowance made for this factor of the situation, it yet remains true that the chief hindrance to progress is lack of vision. Some ministers consider it to be beneath their dignity to concern themselves much about work with children. They do not realize that the Church of tomorrow exists in the childhood of today, and they have not been trained for a skilled, effective ministry to youth.

NEW BOOKS

The Motives of Men. By George A. Coe. New York, Charles Scribner's Sons, 1928. 265 p. Price $2.25.

A book from George A. Coe's fertile brain is always an event in the educational world. In this, his latest volume, the reader will see coming into full vigor views that have been implicit in former publications, notably *The Psychology of Religion* and *A Social Theory of Religious Education.*

The contents of this volume fall into four parts. In Part I is pictured an ailing and disillusioned world, a world growing richer in material things but steadily losing the higher things of the spirit. To the superficial observer all appears right with the world, but to the eye that penetrates the heart of reality our society is sick, has lost its faith in mankind, and the only natural cry is "Vanity of vanities! All is vanity." Why this distraught and pessimistic wail? One says, it's war's heirlooms; another says, it's the logical tragedy of industrialized society; another says, it's evolution; and still others say it is science, or psycho-analysis, or even modern fiction, that is at the bottom of all our trouble. One after another of these averred causes are analyzed and dismissed with the feeling that, although each may have had a part in undermining our confidence in ourself, no one of these, nor all of them taken together, can be justly held responsible for the malady that infects our purposes and blights our moral idealism.

Part II burrows into the foundations of human nature, bent on discovering whether or not our present plight is inevitable. "Human nature being what it is," can we expect any different outcome? Haven't folks who have advocated various utopias for redeeming our world been wool-gathering? After an array of evidence based upon wide research the author concludes that the prevalent mood of disillusionment is a fashion rather than a deep-seated conviction; that the psychological evidence of our essential lowness is weak; that mind is marvelously plastic; that under proper conditions creative genius rapidly comes to the surface; that even within our industrial order may be seen expressions of superb idealism; that running through the motives of men like a red thread is an impulse in search of individual and social reconstruction.

Although the mood of our hour may not be final, Part III shows in unmistakable terms the fact that the trouble is deep-seated, and involves crucial conflicts within and without the self. Mankind now presents the tragedy of possessing high capacity with low performance. The bondage to which we yield cannot be explained in terms of our "lower nature." The explanation must be found in a self-imposed bondage to our past and present selves. Reason imprisons reason. Our respectable faults smother personality. Free men fear freedom.

Part IV is an attempt to answer the question, "How can our capacities be released?" If the status quo of thinking and of action is to be overcome it must be done through a process of eternal vigilance plus an intense effort constantly in terms of objective self-criticism. Our greatest need is a technic for freeing personality. The seemingly intractable self must find its full release in the realm of free spirits. From the standpoint of immediate processes, large emphasis needs to be placed upon the function of minorities, on the one hand, and of cooperative thinking, on the other.

—H. Shelton Smith

Christ and the Country People. By Henry W. McLaughlin. Richmond, Virginia, Presbyterian Committee of Publication, 1928. 159 p. Price: paper, $.50; cloth, $1.00.

Prepared for the Home Mission Study Course of the Southern Presbyterian Church, this book contains a valuable exposition of present-day country life and conditions, a ringing challenge for service in this great rural field, and some details concerning the home mission task and program. The study covers chiefly the conditions found in southern states. Dr. McLaughlin touches a situation which is at present all but neglected in the many excellent efforts for the improvement of religious education.

China: A Nation in Evolution. By Paul Monroe. New York, The Macmillan Company, 1928. 462 p. Price $3.50.

Dr. Paul Monroe, Professor of Education in Teachers College, Columbia University, writes this volume "not for the specialist, or for those familiar with China; but for the average American, puzzled by the complexity of the problem, by the strangeness of the names of places and of people; confused by the contradictory character of the news; yet earnestly desirous of understanding." It is becoming increasingly felt that China's struggle toward national solidarity, toward economic solvency, and toward international parity concerns more than four hundred million Chinese. This is an adventure that bodes well or ill for the entire world. The Chinese situation is a challenge to religious leaders, and especially to religious educators. Professor Monroe views the present conflict from practically every angle, and he concludes that only a carefully formulated program of education, and one that extends over a long period of time, can restore permanent tranquillity and well-being in China. Religious educators should "peer through such finger-tip translucencies in the opaque walls which intervene two great peoples" as the author has provided in this excellent book. —H. S. S.

Programs of World Service for Primary Children, Second Series, Our Church and Our Community. By Marguerite Davison. **Programs of World Service for Juniors.** Second Series. Our Friends in Africa. By Agnes S. Kelsey. Boston, Committee on Missionary Education of the Commission on Missions, National Council of Congregational Churches, 1928. 77 p. and 85 p. resp. Price $.25 each.

Suggested programs, together with usable material for missionary education for each Sunday of the church school year. Will be found of value as enrichment materials by leaders of worship and class teachers.

All About Johnnie Jones. By Carolyn Verhoeff. Springfield, Massachusetts, Milton Bradley Company, 1907. 200 p. Price $1.25.

Although *All About Johnnie Jones* is not a new book the stories of the everyday experiences of Johnnie Jones have a real significance for small children of today. They are the old, old happenings of the playmate who wouldn't play fair, the care of a baby brother, sharing with others, etc., and woven into these experiences are the ways the mother and father helped this boy adjust himself to his world.

Parents and church-school teachers alike will find in this book much worthwhile story material for five and six year old children.

Building For To-morrow, and Teacher's Manual. By Jean Gertrude Hutton. New York, The Abingdon Press, 1928. 129 p. and 124 p., resp. Price $.75 each.

A course of 25 lessons for Juniors, for the vacation church school. The attempt is made to center the course around such life interests as involve health, cooperation, loyalty, neighborliness, and so forth. Each lesson centers in a story, with suggestions for things to do which grow out of the story. The program of worship, worship activities, and other elements of the day's program are centered on the theme for the day. A fair proportion of the material is taken from the Bible.

The Stammering Century. By Gilbert Seldes. New York, The John Day Company, Inc., 1928. 432 p. Price $5.00.

In which Mr. Seldes holds up to the white light of truth the cults and manias of the nineteenth century, against a background of the main movements of the history of the period. He tells us that "its personages are fanatics, radicals, and mountebanks." His account begins with Jonathan Edwards, who is given parental responsibility for all subsequent religious manias, and runs through Onieda Community, Frances Willard, Carry Nation, Mary Baker Eddy, and John Alexander Dowie—to name but a few.

My Shepherd Life in Galilee. By Stephen A. Haboush. New York, Harper and Brothers, 1927. 59 p.

This little book of fifty pages is a charming description of the life of a real Oriental shepherd of the present day. It makes vivid and beautiful the many references to shepherd life in both the Old and the New Testament. Following the personal glimpses of shepherd life, is an exegesis of the Shepherd's Psalm from its original environment. The book will be found very useful to those interested in devotional programs and to those who are planning to make real to children the shepherd references in the Bible.

The Animal Way. By Jean Broadhurst. New York, School Department, Cleanliness Institute, 1928. 64 p. Price $.25.

This is a jolly little book for children of six years of age and under regarding the habits in cleanliness of various animals. It has an interesting cut-out feature which will delight the children.

The Eternal Spirit in the Daily Round. By Frank Carleton Doan. New York, Harper & Brothers, 1928. 216 p.

Here is a message that is truly valuable to anyone who would learn to refresh his spirit in the often times deadening repetition of the day's demands. Sometimes our cries for renewal go unanswered because we are negligent or else ignorant of the means of attaining a reply. Dr. Doan's book suggests a method to be used in meditation that should certainly prove helpful.

The thoughts that have come to him and which he has written in his periods of quietness would certainly be valuable to everyone. The experiences seem universal, and the reader will be astonished at the number of times he finds himself thinking "that's the way I felt." All the richness of Dr. Doan's devotional life finds its expression in beautiful language. The book is like a sky at sunset. It has flashes of fire and gold, yet over it all there is the calmness of a great peace.

The book is one that you will read and enjoy, and then want to recommend to a friend.

—Reviewed by a Geneva Camper.

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STATIONERY

Organized Research in Education. By Harold Benjamin Chapman. Columbus, Ohio, The Ohio State University Press, 1927. 221 p. Price $1.50, paper.

A study of the rapid rise in recent years of divisions or bureaus of research in cities, states, and universities; the special functions of organized research in the educational program; constructive suggestions on the further developments of this work.

Biology in the Elementary Schools. By Harry Beal Torry. American Social Hygiene Association, 370 Seventh Avenue, New York City, 1928. 34 p. Paper.

A report on how several skilled teachers in the elementary grades taught biology and "provided as a matter of course for the study of growth, development, sex, reproduction, not as special subjects with special emphasis, but in their proper relations to the other functions of man and the lower organisms."
—O. M.

The Measurement of Socio-Economic Status. By Verner Martin Sims. Bloomington, Illinois, Public School Publishing Company, 1928. 39 p. Price $ .50, paper.

Presents the method of a scientific study of certain home influences on the character development of school children.

Creative Discussion. By Alfred Dwight Sheffield. Published by The Inquiry, 129 East 52nd Street, New York City. 61 p. Price $.50.

A second edition revised of this well known guide for leaders and members of group discussions. The method of "cooperative thinking" is clearly defined by illustrations and by contrasts with other methods of learning. The author offers helpful suggestions on the progressive stages in a directed group discussion and gives much space to the functions of the leader. Contains a classified bibliography.—O. M.

The Complete Sayings of Jesus. Assembled and Arranged in sequence by Arthur Hinds. Williamsburg, Massachusetts, D. H. Pierpont & Company, 1927. 285 p. Prices: Cloth, $.60; Fabrikoid, $1.10; Leather, de luxe, $1.60; Morocco, de luxe, $2.10.

It has been the compiler's purpose in preparing this book to supply a book of Christ's words. "divested of the context, excepting those brief portions of the Gospel narratives retained to establish the itinerary or place, the time or occasion, or a question the reply to which is the Master's own answer; or otherwise to facilitate interpretation; and without interpolation."

This is a pocket-size edition.

How to Study the City Church. By H. Paul Douglass. Garden City, New York, Doubleday, Doran & Company, Inc., 1928. 235 p.

The suggestions in this book have grown out of the author's wide experience in survey work. An excellent help to churches contemplating surveys.

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The One Book. By Warwick James Price. Chicago, The John C. Winston Company, 1928. 259 p. Price $2.50.

This book aims to tell how the English Bible came to us. It discusses the sources of the various books of the Bible, their authorship, and probable date of composition. It goes into a discussion of the various texts and the various translations into English and other languages. It includes an account of the Apochryphal books, and gives reasons why they were not included with the books of the Bible.

The work itself indicates extended research on the part of the author. I question, in a number of instances, if the author worked with an open mind all the way. One cannot help to question many of his conclusions. The work will help the conservative mind most, and in any case, be helpful to any searcher for truth about the Book. It is written in a pleasing style and will be most valuable for general reading. —R. A. B.

Boys: Their Environment and Their Needs. Proceedings of Fourth International Boys' Work Conference of International Boys' Work Council. New York, 244 William Street, International Boys' Work Council, 1927. 470 p.

This is the report of the International Boys' Work Conference held in Chicago in December, 1927. It contains the addresses and reports of much of the discussion. It is a valuable mine of source materials for all who are interested in the leadership of boys.

The Junior High School Curriculum. FIFTH YEARBOOK. Washington, D. C., The Department of Superintendence of the National Education Association of the United States, 1927. 562 p.

This volume is the result of very extensive individual and committee work, covering the place of the Junior High School in the system of education, its relation to other units in this system, and an extensive report of the committees dealing with the curriculum of the Junior High School in general and the various subjects of the curriculum in particular. —P. H. V.

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Serving the Heavenly Father (Vacation School Second Primary Book); **Stories of the Early Hebrew Heroes** (Vacation School First Book for Juniors); **Stories of Jesus** (Vacation School Second Book for Juniors). By Maude Junkin Baldwin. Philadelphia, The United Lutheran Publishing House. 174, 191, 189 p. resp. Price $1.25 each.

Three units in the new Religious Education Texts for Vacation Schools of the United Lutheran Church. The courses are designed for departmental groups. The texts are in the form of teachers' manuals and contain an abundance of materials in the form of stories, memory work, prayers, hymns, suggested plans for activities, and other helps for the teacher in arranging a well balanced vacation school program. Both biblical and extra-biblical materials are included. The newer theories of curriculum work are taken account of and the aims include the development of appreciations, attitudes, habits and right conduct. Pamphlets for parents containing the pupil's memory assignments accompany the manuals (10 cents). Pupil's picture folders may be secured for the Junior courses (50 cents per dozen) and large colored picture sheets for classroom work ($1.00 per set) for the Primary course.

Principles of Educational Sociology. By Walter Robinson Smith. Boston, Houghton Mifflin Company, 1928. 792 p.

Education has for a long time been debtor to other sciences, such as history, ethics, psychology, and others, but only recently has it begun to draw upon sociology. This book deals with the results of this modern much needed tendency. In Part I the author introduces the reader to the whole field and in Part II takes up an application of these new principles to practical school problems.

Biology in the Elementary Schools and Its Contribution to Sex Education. By Harry Beal Torrey. New York, American Social Hygiene Association, 1928. 34 p.

Here is a report of a three-year experiment of teaching biology in the first three grades by Harry Beal Torrey, published by the American Social Hygiene Association. The experiment was carried on in three communities in Oregon. The report is most interesting and indicates vital results.

We make it necessary for an auto driver to master the technique of operation before we give him a license to run his car; but we send young people out into life without a knowledge of life and its processes. We are more concerned about making good automobile operators than we are in preparing youth to live and be intelligent parents.

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Such experiments as Dr. Torrey's, help tremendously in bringing us to see what a curriculum should include.

The Prophets. By Edward Chauncey Baldwin. New York, Thomas Nelson & Sons, 1927. 234 p.

This book is intended to be a condensation and popularization of the scholarly works of other men. Designed especially for use in college classes in biblical literature rather than for the general reader. It is, to a large extent, the course on Hebrew prophets which the author uses in his own university teaching.

The Certainty of God. By J. G. Gilkey. New York, The Macmillan Company, 1928. 220 p. Price $1.75.

Dr. Gilkey not only possesses a pastor's heart but shows unusual skillfulness in helping college youth to work out for themselves a valid philosophy of religion in harmony with the accredited conclusions of science. The chapters in this third and last volume of a series which aims to interpret liberal Christianity, have grown out of the author's experience in discussing religion with students at many schools and colleges. Persons dealing with the religious problems of youth would find the reading of this volume a profitable experience.

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The Training of Timothy

(*Continued from page 8*)

Thus tenderly does the apostle intimate a fourth element in a proper scheme of religious education, namely, the agents by whom the work is to be done, and the high ends attained. Paul refers to the mother and the grandmother of his Christian friend. We are reminded that nothing can take the place of the influence of parents, and of the atmosphere of Christian homes. It is from the precepts and the example of fathers and of mothers that most men have received their deepest religious impressions, and the surest Christian convictions. All who are interested in religious education should earnestly strive to make more definite the religious character of our American family life.

However, when Paul refers to the beliefs of Timothy and urges him to remember from whom he has learned them, he is not referring to Lois and Eunice alone, but to the apostle himself who claimed to be the spiritual father of his young friend, and called him his "son in the faith." It is evident that Timothy was brought to a definite consciousness of his relation to Christ and to a confession of his faith by the influence of Paul.

Religious education can only be successful when Christian ministers and leaders are being used to bring the young to that experience which is called conversion, which as in the case of Timothy is so common at the age of adolescence, or however the experience may be described, to a consciousness of a definite relationship to Christ.

Under such influences those results follow which are after all the supreme intention of religious education, namely the development of character and preparation for service. In the case of Timothy, we note the purity, the fidelity, the true gentleness, the devotion which made him of such incalculable help to the apostle and to the early church. It was under these influences that he devoted himself to the public ministry of Christ, and was publicly ordained to specific Christian work; and it is under training of this kind that men are developed who will be of immeasurable strength to the Church and to the State, men of God, "furnished completely unto every good work."

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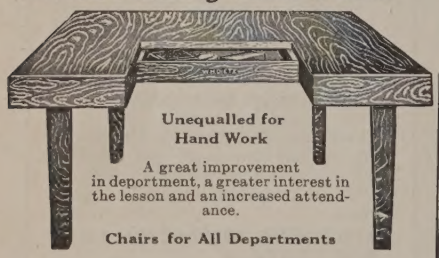

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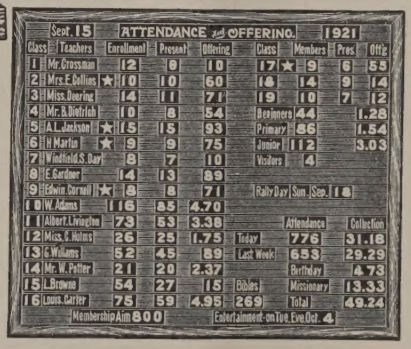
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2 Mrs. E. Collins ★ 10 10 60 18 14 9 14
3 Miss. Doering 14 11 71 19 10 7 12
4 Mr. R. Dietrich 10 8 54 Beginners 44 1.28
5 A. L. Jackson ★ 15 15 93 Primary 86 1.54
6 H. Martin ★ 9 9 75 Junior 12 3.03
7 Winfield S. Day 8 7 10 Visitors 4
8 E. Gardner 14 13 89
9 Edwin Sorrell ★ 8 8 71 Rally Day Sun. Sep. 18
10 W. Adams 116 85 4.70
11 Albert Livingston 73 53 3.38 Attendance Collection
12 Miss. A. Hilton 26 25 1.75 Today 776 31.18
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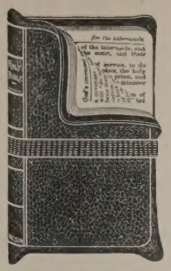

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An Adventure in Observation

(*Continued from page 19*)

of the baby Jesus. Then another girl read from the New Testament, brief references to the birth of the new King, a third told of the artist who painted the original picture and where it was hung, together with other biblical pictures by the same artist. The last girl explained the difference between this "Madonna" and the "Sistine". They took only about ten minutes and the eighty in the audience gave splendid attention as they occasionally glanced critically at the picture in question.

The next Sunday a boys' class reported on "Christ and the Fisherman" after the same manner putting in even more about other religious pictures this artist had done. By the third Sunday the interest was so general that Perry pictures were brought and discussed a bit in classes and it was announced that on Easter Sunday an offering of sacrifice would be made to purchase a new picture of some scene in Christ's life or Christ alone, and presented to the church.

Unframed copies, loaned by local dealers, were placed about the room for observation with this in mind, "Which picture of the Christ would you like best to live with to have for your very own?

Often after the Sunday school hour different boys or girls would linger and discuss a picture. In many homes it became Sunday dinner table talk.

Easter Sunday came, the vote was taken by ballot, and the majority chose "Christ and the Rich Young Ruler." Some wanted the "Head of Christ" alone, but all were agreed the Hofmann conception of Christ, now familiar to them through many of the pictures they had studied, was the Christ they wanted for theirs.

Three long years for some of these boys and girls, at least one year for all in that sunny room but their eyes had been holden, and they had never really seen the tender face of the "Good Shepherd," or the one of the "Christ at the Last Supper."

One Sunday the pastor, the church committee, and the president of the women's organizations were present and an intermediate formally presented the picture to the church.

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Was it worth it all? Try it!

The Need of Native Religious Educational Material in India

(*Continued from page 10*)

leadership in this field must not be jealously fought, but zealously sought. If considerable expenditure on literature is deemed necessary for every propaganda, is it not infinitely more incumbent on the missionary societies of the Christian church to finance the use of every form of indigenous religious material in order to make the truth, as it is in Jesus, known wherever print, picture, and project can tell the message? Time has come when we should no longer fight shy of the best results of modern educational psychology but should use them to greatest advantage in our religious educational work. Religious education, and not religious instruction, should be the center of missionary activity in India. Then and then only, will we enable Jesus to give unto India, the Living Water of Life, even more abundantly than ever before.

If You Wish to Help Your Church School
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Read Carefully Page 37

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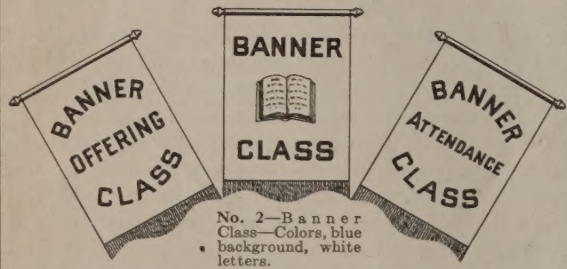

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A Look Ahead With the Missionary Education Movement

(*Continued from page 14*)

missions prepared for the leaders of adult groups by Milton Stauffer, Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference who was also at Jerusalem.

For students of high school age there is a book by Godfrey Phillips, Secretary of the London Missionary Society, on the work of the missionary today—a vivid, human book that describes the task which missions are undertaking in terms of what the missionaries themselves actually do from day to day.

No attempt has been made to carry this general study of the world missionary task down into the lower grades. For these groups a new series of courses on the Philippines has been prepared. Frank Laubach of Manila, author of *The People of the Philippines* and one of the best qualified interpreters of Philippine affairs for young readers, has written a striking reading book for intermediates, and a course for leaders of intermediate leaders based upon this book is being prepared by Edna Leidt. For leaders of junior groups a course consisting of stories and teachers' helps has been prepared by Edith Eberle and Grace McGavran of the United Christian Missionary Society, and there is to be a similar course for leaders of primary groups by Jean Moore Cavell.

All the educational materials for home missions are issued jointly by the Council of Women for Home Missions and the Missionary Education Movement. The subject of the new courses being prepared for adults is "The City." H. Paul Douglass of the Institute of Social and Religious Research has written for use by more advanced groups a book entitled *The City's Church* in which he has interpreted in non-technical language the results of the many scientific studies of the church in the modern American city that have been carried out under his direction and reported in a number of important volumes under his authorship. A shorter and simpler book for popular use has been prepared by Charles H. Sears, Secretary of the New York City Baptist Mission Society.

For young people and seniors there is to be a course on race, color, and national prejudices with suggestions of experiments and projects in overcoming such prejudices. The author is Henry S. Leiper of the Congregational Commission on Missions who has worked out the course through his own experience in a number of young people's conferences.

An interesting reading book of biographical sketches of twelve great home missionaries has been written for intermediates by Harold Hunting, author of *Stories of Brotherhood*, *The Story of Our Bible*, and lesson writer for junior high school courses. Accompanying this book there is to be for intermediate leaders a full manual presenting a course on the major aspects of home mission history and the present day work of the church in America. The author of this manual is Mary Jenness.

The Mexicans in our own country are the subject of courses for leaders of junior and primary groups. The junior course is by Robert N. McLean and Mabel Crawford of Los Angeles and the primary course by Florence Crannell Means of Denver and Harriet Fullen of Los Angeles.

Write to your denominational mission headquarters for material referred to in this article.